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ADVICE to 1484. c. 13

PIOUS CHRISTIANS
In TIMES of ^K
SCHISM and APOSTACY.

Containing

First, A Resolution of a CASE of CON-
SCIENCE, viz. Whether as Matters now
stand, it be lawful to frequent our Parish-
Churches for Communion in Divine Wor-
ship? With Answers to such Objections as
are usually made in Favour of the Com-
pliers. *by Sam. Granome A M.*

Secondly, A more particular Consideration of
their CASE who are deprived of the Be-
nefit of Canonical MINISTERS, to ad-
minister the Sacraments, and discharge o-
ther ministerial Offices among them.

To which is added

Considerations upon a Question, viz. What a
Christian is to do who goes into a Country
where the Clergy is unwarrantable, or the Wor-
ship corrupt, or both?

With

Two Letters to a Friend upon the same Subject.

London: Printed in the Year, M DCC XIX.

ADVICE TO
 FROM CHRISTIANS
 IN THE
 SCHISM & APOSTACY

First, A Relation of a Case of Con-
 science, viz. Whether a Minister
 should be allowed to administer the
 Sacrament to a Communicant in a
 Church, who is a Member of a
 Church, which is in a State of
 Schism & Apostacy.



Secondly, A more particular
 Relation of the Case, viz. That
 of a Minister, who was a
 Member of a Church, which was
 in a State of Schism & Apostacy,
 and who administered the
 Sacrament to a Communicant
 in that Church.

Thirdly, A more particular
 Relation of the Case, viz. That
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The RESOLUTION of A CASE of CONSCIENCE;

Wherein,

Some Persons of Piety and Sincerity seem to be at a Loss, viz. THE CASE. Whether, as Matters now stand, it be lawful to frequent our Parish-Churches for Communion in Divine Worship?

BEfore I give the SOLUTION, I must crave Leave to premise these Things.

1st. That I intend not at this Time to concern my self with those, whose Eyes the God of this World hath blinded. And if I neglected them altogether, perhaps, I had a good Warrant from him who was best able to give it, who bids us *not cast Pearls before Swine*, adding a cautionary Reason to this Effect, that all the Reward from them for such Profuseness, will be, to cause them to turn again and rent us. My Design is to give some Satisfaction to those, who do not approve of some of the Prayers, and yet think that not to be a sufficient Cause to break off from their Communion; and therefore, I shall spare the Pains of proving the Thing, (tho' if there be any Rules of Right or Wrong, Nothing admits a clearer Proof) and shall only argue upon their own Concessions.

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2dly. I shall proceed purely upon Ecclesiastick Grounds, not at all intermeddling with secular Affairs: And

3dly. Desire that they would not at the First Sight, fore-judge me as a Man in my Opinion inclinable to the Extremes, till they have considered upon my Reasons, whether I have not Truth and Justice on my Side. The Apostacy of a Multitude, which few have Courage to stand against, may make that seem to be an Extreme, which is none in it self; and to allow it so, were to give up a righteous Cause: And if the very Mention of some Things seem so harsh and grating, consider what are the Evils themselves.

SOL. These Things thus premised, I answer plainly and directly, *That it is not lawful, as Matters now stand, to join in Communion in our Parish-Churches.* The personal Faults of Men, though they may give too great a Cause of disgust, and chill the Zeal of Communicants, yet they do not directly affect Communion, nor afford a sufficient Ground of Separation: But then I add, *That wherein any Part of the Matter, wherein they Communicate, is unlawful and sinful; and the Persons present at such Communion, do either actually join, or, by the Nature of the Thing are supposed and required to join in Communion, there it is necessary to depart, and come out from among such, if you will not be Partakers in their Sins.* I need not insist upon the Proof of this Proposition; it is so self-evident, that not only he who writes the MEASURES of OBEDIENCE, but also he who discourseth of the UNREASONABLENESS of a new Separation, will grant it; they both, and their whole Party have ever (and truly not without Cause)

Cause) exploded sinful TERMS of Communion. It only remains therefore to prove, *That there is such unlawful or sinful Matter, and that by the Nature of the Thing*, all Persons there present for Communion in Worship, are required and supposed to join in it, and then the Conclusion will unavoidably follow, *That as Matters now stand, it is not lawful to frequent our Parish-Churches for Communion in Divine Worship.* And as to the Persons, with whom I am concerned, the readiest Way to clear this Point, will be to answer their Objections or Doubts, which I shall state as fully and fairly as I can.

All Mens Understandings are not of a Size, and yet all expect Answers: The Weak and the Willful are much more troublesome in the Management, than the Wise and Considerate; and while we condescend to the Infirmities of some, we are apt to nauseate others; and yet the Apostle's Rule ought to be observed, *of some have Compassion making a Difference, and others save with Fear pulling them out of the Fire.* Besides, it ought to be considered, that where Men are Ingenious, Judicious, and Learned, yet all Things do not hit them alike; nor do all stick in the same Mire. Their different Constitutions and Inclinations, the Variety of their Education, or Employments, and the Prejudices they may labour under, and their particular Affections and Aversions to particular Men or Things, may much alter their Judgments, and either quicken or darken their Understandings as to particular Matters; so that, that may be a material Objection to one, even of the same Rank and Quality, which is not to another. But (if with due Submission to my Superiors, I might

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Take the Boldness) I think I could name a third Thing which hath been more pernicious, and rendered the Matter more perplext and intricate than any other Thing; and that is this. That the Nature of Christian Communion, and the true State of Ecclesiastical Authority, and in whom it is lodged, hath been little taught, if perhaps studied. For if the People had known their Obligation to their Pastors; and both Priests and People their Dependence on their Bishops; had they understood the Nature of Schism, and how it rends Men from the Body of Christ, which is his Church, in which alone is SALVATION: Had they known where, and by whom the Ordinances are effectually administred, and where not, we perhaps should have had little Dispute at this Time, with whom we ought to communicate. And tho' it hath been pretty well canvassed of late, yet it came as a new Thing upon Mens Understandings; and in difficult Times, when their worldly Interest and Safety strongly solicited them to espouse the Wrong; which is the great Reason that a righteous Cause hath found such faint Entertainment and small Encouragement, notwithstanding the greatest Endeavours. And tho' any one would have thought that the Slanders and Arts of the Papists on the one Hand, and the Violence and Perverseness of the Dissenters on the other, were sufficient to have awakned any Men, and made them consider upon what firm Bottom they stood: Yet this hath been slighted, and loose Principles have not only been connived at, but favoured and encouraged: And even Men of great Parts and Learning (the more the Pity) have endeavoured to unhinge the Church, and indulge Men, and make them

them easie in every Condition. Either any Communion would do, or they set the Doors so wide open, that the Church might run out. They smoothed and plained Religion till they made it little more than a Phantom, or Piece of Imagination, or what was right in every Man's own Eyes. And this, I take to be not the least Reason of the dreadful: if not fatal, falling away in our Church at this Day.

Things standing thus, I desire particular Notice may be taken of what I now briefly assert. That the Promises, Graces and saving Blessings of Christ are appropriated to his Body the Church, and not ordinarily to be had elsewhere. That the Way and Means to participate of those Promises and Graces is to become a Member of that Body, and to observe the Rules and Laws of it. That we are made Members of that Body, by being admitted Members of some particular Church, where there is a due Succession of lawful Ministers, soundness of Doctrine, and just Administration of the Sacraments. That the Authority of the Church of *England*, and consequently the Church of *England* it self was with the deprived Bishops and Clergy, and remains still with their Successors, who alone have immutably adhered to her true Constitutions and Principles, and are in all Points (their Sufferings excepted) the same now as before these unhappy Differences arose, when in the Confession of our Adversaries, the Church was with them, and those that communicated with them. That all that depart from them, are at least in a State of Schism, and consequently in a more dangerous Condition than I am willing to speak, lest I should be interpreted to upbraid them, rather

than to caution them against the Hazard they run, whilst they continue at this dangerous Distance, and separate from the true Communion of the Church. These Things premised, I come now to such further Objections as are commonly urged by those that differ with us in Point of Communion.

Obj. 1st. Those with whom I have to do, will say, *That the former Member of my Proposition they readily grant, and do think it contrary to Truth and Justice to communicate in some of the Prayers.* But then they add, *That they neither do, nor ought to be supposed to join in those Prayers.* And to prove this, they say, *That their Opinion and Judgment herein are notoriously known: That their Behaviour at the reciting of such Prayers, is not as at other Times, but such as gives sufficient Testimony to all Persons, that they join not in them.* Nay farther, some urge, *That they have made their open Protestation and Declarations, that they neither do, nor will join in them as Matters now are; and that their Intention is to join no farther in the Prayers than they are approved on both Sides:* And all this I believe they speak unfeignedly; but lest good Men unawares should be led away with the Errors of the Wicked, I beseech them Impartially to consider these several Things, which I shall return in Answer.

Ans. 1st. It is rarely thought advisable for Men to forsake their Friends, that they may run into the Mouths of their Enemies, and therefore it may be worth their while to consider whom they desert, and upon whom they cast themselves. They leave those against whose Principles and Communion they object nothing, and they join with those

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whose Principles they disallow, and who are contrary to them in this very Thing. For they are of Opinion, (and so far they are in the Right) that Communion ought to be entire; and therefore, for your singular Behaviour, and Testimonies of Dissent, they look upon you with an ill Eye, plainly condemn you, and call you hard Names; and though they forbear farther Proceeding at Present, to the End that they may draw you off, and break us; yet you may assure your selves, that as soon as ever Opportunity presents, they will suffer you no longer, but force you at least to a visible and seeming Compliance and Consent, which will have this Effect, either to necessitate you to a Departure from them too late, or by yielding contrary to your declared Judgment, to become worse *Hypocrites* than themselves. And if this be not a good Argument against your present Practice, I am confident it can be no strong Motive to it.

2d. The Consequences also of this Practice ought to be well considered; for if Men may pick and choose, take and refuse in Communion at their own Pleasure, *we have lost one great Argument against the Romanists*; and you will be hard put to it, to make your Defence, either why you left the *Mass* at first, or do not go to it now: For the common Reason all along alledged, was not, That there were not many excellent Things in it; but, *That there were some so grossly bad*, that we could not join in them which will be no Reason at all, if in Communion we can take the Good and leave the Evil.

3d. The Scandal also of this Practice is not to be slighted, for by your Example you draw mi-

ny Persons into that Communion, which they do not greatly approve, and in which otherwise, they would not join. If you say, *The Scandal is taken, not given*, I answer, *That if your Practice be not justifiable*, which presently I shall directly prove, *then it is Scandal given, not barely taken; and, consequently their Sin will in a great Measure lie at your Door.*

4th. This Practice is very absurd and inconsistent with it self; for your Profession to God, and your Protestation before Men, are directly contrary to each other. To Men you say peremptorily, *That you neither approve, nor join in some certain Prayers*; and yet after those Prayers, and in the very Conclusion of your Prayers, you profess to God, and give him Thanks for it too, *That with one Accord you have made your common Supplications to him.* I am unwilling to call this lying to God; but it will concern you well to reconcile it.

5th. Your Protestation can here take no Place, because both it, and your Practice is against the very Nature of Communion. A Man may as lawfully take the Oaths with a Declaration, as communicate with a Protestation; both are *contra Factum*: For a Man's Declaration (tho' he declare never so fully) will not excuse him from Perjury in the Matter of an Oath, if he deviate from the true Sense of it; *because, let his Meaning be what it will, the Nature of an Oath requires, that it be taken in the Sense of the Imposer, whose Security it is.* So neither will any Man's Protestation, where he appears as a Member of the Communion, avail him against any Part of it; *because, the Nature of Communion requires that it*
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be entire: But because the main Stress of this Particular seems to rely on this Reason, I will not run away with it for granted, but confirm it with further Arguments.

First then. The Minister is the Mouth of the People, and in theirs as well as his own Name, doth he put up the Prayers to God Almighty: If therefore you be there as a Member of Communion, he is your Mouth, *and you must be supposed to go along with him*

Second. The Prayers are therefore formed and stated, *that you may know wherein you communicate*, and accept them as Terms of Communion; and therefore, if they will maintain their Communion, they must either exclude you, or you reject them, if you accept not their Terms; for otherwise I cannot conceive how *Ecclesiastical Communion* can be maintained. It is one great Reason which we urge against the *extemporary Men*, that those of their Society can scarce be said to join in Communion with them, for either they communicate not at all, or else in they know not what, and at all Adventures, in whatever comes next the *Enthusiastick's Tongue's End*; which is such an absolute Resignation of themselves, such a pinning their Faith upon the Sleeves of their pretended Minister, as I think cannot be truly charged on the most grossly ignorant *Papists*; and your Way does not much mend the Matter, for if you take and leave as you list, no Man can be certain what you communicate in.

Third. The Church declares and prescribes her Terms of Communion to her Members, not the Members to her; and therefore, if you will be Members, you must come up to her Terms. It

were the most absurd, unsteady, ridiculous Thing in the World, if every Man in a Communion may do what he list; nor can it be well called a Communion, where it may so fall out, that whilst one communicates in one Thing, and another in another, yet perhaps amongst Five Hundred, not Ten may communicate in the same Thing. It is indeed a Contradiction in *adjecto*, a Communion, without a Communion. I shall easily grant what some alledge, *That there are different Degrees of Communion*; but that will do them no Service, if they consider who makes and appoints those different Degrees. Among the Ancients we read of some who were *Auditores tantum*, only admitted to the Sermons or Homilies, and the like; and this I think did not properly make them Communicants, but was designed to fit and qualifie them to become such. Some were *Orantes*, admitted to the Prayers, and these were really Communicants. Some were admitted to the *Lord's-Supper*, and these were plenary Communicants: But still all these were not at the Pleasure of the Members themselves, but prescribed or allowed by the Church, according to the Capacity or Condition of the Persons: But what they were admitted to, and present at, they were bound wholly to join in, and to every Part of it. These Things, at least, (all considered together) I think may be a sufficient Answer to this Objection.

Obj. 2d. With Respect to the Parochial Clergy, even some Lay-men have urged in their own Defence, *That they are under such Ministers or Pastors, as were ordained by canonical Bishops, and canonically plac'd over them in their respective Livings or Churches; and that therefore they are under*

an Obligation to continue in Communion with them, and that it will be contrary to their Duty to depart from them. To which I answer.

I could wish particularly for the Sake of such, that their Parish-Priests had continued canonical still, and not forfeited their Right to preside over them, and dissolve the Obligation, lying on their People, to obey and communicate with them: But we do not dispute with them what they were, but what they are. All Schisms in their first Rise, were made by Men who were canonical, and commonly such as were either in a higher Station, or better respected than ordinary: But if they were of the Clergy, as soon as they had formed their Schism, the Obligation of their People to join in Communion with them, not only ceas'd, but they were farther oblig'd, not only to shun them, but resolutely to oppose them, and all that joined with them. This is the present Case, for they not only thrust out the lawful Bishops from their Sees, but placed others there, which is erecting Altar against Altar; the very formal Notion of Schism with all the Ancients. And more, they not only displaced the canonical Metropolitan Arch-Bishop Sancroft, but hoisted up a Subject Presbyter of his (Dr. Tillotson) into his Room, who had sworn canonical Obedience to him; and when God had removed him, they set up another (Dr. Tennison) in his Place, as Head of their Schism. And under the Bishops, who actually did this, or those who approved what they had done by joining in Communion with them, in Opposition to the true canonical Bishops, under these (I say) have all the parochial Clergy acted, and joined with them against the canonical Bishops; and being thus joined

ned with them, they become *Schismatics*; and those who have, or do still continue to join with these parochial Clergy, do join in the *Schism*, and thereby become guilty of the *Schism*. Let them therefore have been what they will, let them have been never so canonically ordained and placed over a Flock, yet by closing with *Schismatics* they have forfeited all, and cannot dispense the Ordinances of God with any Benefit, God's Grace and Influence then, and now, forsaking them. And to join in Communion with them, is not only to loose the Benefit of the Ordinances, but to join in the *Schism*, (which is a Sin) it is to join with those whom they ought to oppose with all their Might, as the Violators and grand Enemies of the Unity and Peace of God's Church. What therefore was a Duty before, is become a Crime now. Whilst the Clergy were orthodox and canonical, the People were bound to join in Communion with them; but ceasing to be so, they ought not only, not to join with them, but it is become their Duty to oppose them, and adhere to the canonical, and those who join with Them. I could produce Authority enough to prove this, the Sense and Practice of the Primitive Church; but designing this Discourse chiefly for ordinary Capacities, I shall wave Citations. However, what is already said, is the Judgment of the Church; and it is not to be imagined that the Unity, Peace, or even the very Being of the Church, could be maintained without taking this Course. And now, all this well considered, I hope these good People, who once truly thought they were bound in Conscience to join with such parochial Clergy, will find now, that they are bound in Conscience to
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forfake them, and find out those with whom they may communicate without Sin.

Obj. 3. But some say, *There are indeed many Things which we dislike in the Communion with the parochial Clergy, as it now is; but then we are dissatisfied with your Authority in setting up opposite Communions, and consequently we cannot join with you without Sin, until we be satisfied of the Validity of your Authority.*

This Objection is grounded upon a Mistake; but seeming to proceed from a good Disposition of Mind and Tenderness of Peace and Unity of the Church, which is torn and broken by fierce Oppositions, and the Minds of sober Christians thereby distracted, such ought to be treated with Compassion and due Respect; and when they are convinced of their Mistake, I doubt not but they will be as conscientious of keeping close to the Right, as they were fearful of Quarrels.

To these then I answer, That we do not set up opposite Communions, but maintain and uphold the true old Communion, and adhere to the orthodox canonical Clergy. We are driven, indeed from our material Churches, and deprived of our Revenues; but that has been the Case of others before us, who have been forced to fly into Desarts and hide themselves in *Dens and Caves of the Earth*; and yet the Church did not forsake them to go over either to their Persecutors or Intruders, We are still the very same Men we were; we act upon the the same Principles, and in Subordination under the true canonical Authority, as well as our Circumstances will permit us. The Authority of the Church is with us, and the Church is with its Authority, tho' in a
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Wilderness, or *hiding Place*. Those Men set up opposite Communion who set up wrongful and uncanonical Bishops, and Communion with; or under them: And if upon the Rise of any Schism, those who are in the Right must not maintain their Ground, and keep up the true Communion, for fear of setting up an opposite Communion, the Schismatics must always infallibly carry the Day: For according to that Notion, the Schism must never be opposed, and so the Church shall be lost: But on the contrary, the best and ablest Christians ever thought themselves obliged to watch over their *Flocks* with greater Carefulness to secure them from *Wolves*, and to withstand such opposite Communion and Schismatics with greater Courage and Constancy in order to preserve the Church. And by this, I hope, those who are so tender of Opposition, will understand that the Way to recover the Peace of the Church, is not by yielding to *Schismatics*, and suffering them to prevail, but by adhering to the true Communion with greater Stedfastness, and labouring diligently and faithfully to convince Gainsayers, till it please God to bless our Endeavours, and restore Peace to his *Israel*.

Obj. 4. Others plead for themselves thus. *The Prayers in the Liturgy, charged to be sinful; are not the Prayers of the Church, but the Prayers of those wicked Men, who to serve their Turn, foisted them into our Church's Service, not only without her Authority, but contrary to her avowed Doctrine; and so can be no Part of the Church's Communion; and therefore, say they, it is sufficient for us to protest against them, or shew our manifest Dislike of them, and to continue our Communion in the Church's Service*

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vice without Separation, we communicating only to what has the Church's Stamp and Authority, and not with what has not.

This is a pretty Blind indeed, and fitted to deceive, especially the Weaker Sort, who are commonly no very good Judges of Consequences: For there is Truth laid for the Ground-work, but then such Inferences drawn from it, as it will by no Means bear; indeed the contrary might be much better inferred: But to take off the Disguise, and to discover the Fallaciousness of this Argument, I shall return Three Things in Answer.

1st. What in this Objection is urged in Behalf of Communion with the Anti-Bishops and Parochial-Clergy, is, *bad Prayers, and want of Authority for them.* A strange Kind of Argument for Communion with them, and which ought to be looked upon as a good Argument, why they ought to have nothing to do with them; for if they want Authority, none ought to abet or countenance them, but contrarywise to withstand them, and adhere to the lawful Authority: But if they add sinful Terms of Communion, there is still further Reason to avoid them; for those who will be of their Society, and join with them, must come into them, not upon their own Terms, for that were to give Laws to them; not upon the Church's Terms, for that they oppose, and set up for a Church and just Authority among themselves against it; but they must come in on their Terms, with whom they join in Communion, be their Authority pretended, or real; for joining with them, is to own them and their Authority, and

and to renounce and to oppose the other, as I shall now further prove.

2d. I desire it may be considered whether ever any Men in or out of the Church did take upon them to prescribe Rules and Terms of Communion, and at the same Time confess they did it without Warrant? Or whether those, with whom we have now to do, pretend to no Authority? I shall readily grant, that they have as little Authority as may be imagined; but then this Question will require a very satisfactory Answer: Whether Men can be supposed to join with Persons destitute of Authority no further than what lawful Authority has enjoined and allowed, and to be unconcerned as to all other Acts? If this should be resolved in the Affirmative, I believe it would be a hard Matter upon Tryal to convict any *Schismatics* in the Church, or Rebels in the State: For when they should be hard put to it, they would all cover themselves with this Shelter: But let Men devise what Shifts and Evasions they please. all Courts have ever been, and are of another Mind, and do adjudge those who join with Rebels, to be Rebels, and those who imbody with Schismatics to be Schismatics. So that the whole Stress of the Matter lies here, Whether Men destitute of Authority, but pretending to it, maintain a Communion in Opposition to lawful Authority, those who communicate with them must be supposed to communicate with them upon their Terms, or only in those Things which lawful Authority allows? To me it seems plain, that they who join with any Body of Men, do and must communicate with them upon the Terms of that particular Society, let the Authority

ity be pretended or real ; for the joining with a pretended Authority is owning it ; and owning the Authority in course implies a Submission to the Terms and Conditions it has given : Nor will or ought any Body of Men to admit of the Reserves here pretended, but will judge a Man to be a Member of that Body to which he joins himself, and suppose that he submits to the Terms of that Society, which would otherwise eject him.

3. And therefore it is further worthy our Consideration, That this hath ever been a received Principle in the Christian Church, and that the Determinations, Judgment and Practice of the Church, have always proceeded upon it as a sure Rule : As for Instance ; In the Case of *Cornelius* and *Novatian*, both claimed the Authority of the same See, both used the same Liturgy, and that approved by the Church, and yet it was not thought lawful to join even in the Liturgy of the Church itself without any Alterations under the pretended Authority of *Novation*, but he and all his Adherents were adjudged Schismatics : For the Matter wherein they communicated was not only lawful, but approved by the Church ; yet the using it under such an Authority, was setting up Altar against Altar, which involved all joining in that Communion in the Guilt of *Schism*. In short, let a Man's Pretences be what they will, the Church always judged a Man intirely of that Communion which he did frequent as a Communicant, whether there was Authority or not. If they pretended to it, and made a Breach, the Church supposed all that joined with them to own their Authority, and comply with their Terms, and to renounce the true Authority. Thus when

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Men pretended Authority, but uncanonically and unjustly, tho' they used the same Service with the Church, the Church nevertheless condemn'd them and their Adherants as *Schismatics*, merely for their false Pretences, and opposing the true Authority, as in the Case of the *Novatians* and *Donatists*: But if they go further, and add such Errors as are contrary to the Faith, or such Doctrines as are corrupt, the Church doth more to dominate and condemn them upon these further Reasons, as in the Case of the *Arians* and *Priscillianists*. From hence I think it is plain, that as to our present Case, those who will be with our Adversaries, must answer for their Additionals and are as much guilty of the *Schism* as they.

Obj. 5. But some further persist and say, *That if a Servant be present when his Master swears, rails, or drinks himself drunk, these Sins of the Master do not affect the Servant who is present, or make him guilty of Sin, unless he himself consent or approve, or spontaneously and wickedly promote such Sins. Why then should our being present at their wicked Prayers (to which we are so far from consenting, that we declare against them) make us guilty*

The Case is so far from being the same, that it is quite different, or rather contrary. A Servant is bound to wait on his wicked Master; but on the contrary, all Christians are commanded to avoid *Schismatics*. If the Master commands the Servant, he is bound in Duty to give Attendance tho' the Master should swear, rail, or drink immoderately: But the Christian is so far obliged not to be at the wicked Prayers of *Schismatics*, that he ought not to pray with them at all. Indeed the Servant of a wicked Master hath a bad Place, where ill Examples and Provocations too powerfully

ully invite to Sin: But the Sin of the wicked Master doth not include the Consent of the present servant, nor affect him without his Consent: But the Presence of Christians at the Prayers and Communion of *Schismatics* (where they need not be, nay where they ought not to be) doth imply their Consent, and is in its own Nature a Manifestation of their Consent, and a Scandal to all good Christians. But in answer to the foregoing Objection, I think I have said enough as to this Matter, even to satisfy any one of common Capacity, and therefore shall leave this present Objection with this short Answer, which yet I think sufficient to shew the Absurdity of it.

Obj. 6. It is objected, *That positive Duties are give Way to natural, and positive Duties of less importance to those of more.* Nothing more strictly injoin'd than the Observation of the Sabbath, and yet if it fell to be the eight Eighth Day from the Birth of the Male Child, he was circumcised on that Day, and according to the known Rule *circumcisio pellit sabbatum.* So the greatest Part of the Worship under the Law, was *Sacrifice*, and yet it gave Way to Works of Mercy. That God who commanded *Sacrifices*, in that Case, said, *will have Mercy and not Sacrifice.* From hence they infer, that Communion, which they say, is a natural Duty, when it cannot be otherwise upheld, is to be kept with *Schismatics*.

1st. This Objection is of as little Force as any of the Former; for *first*, I say, That Christians by no Means ought to neglect positive Duties, or in any Case whatsoever, to think lightly of them. *First*, Because even our Salvation it self depends upon our being in Covenant with God thro' Christ.

Christ. And the Benefits of the Covenant, Promises, and the Influences of God's Grace are mostly (I do not say altogether) transmitted to, and conferred upon us in the Performance of positive Duties or that have something positive annexed to them. Thus by Baptism we are made Members of Christ's Body, and Heirs of Salvation; and in the Participation of the Holy Eucharist we are most nearly and closely joined to him, and receive the highest Influences of his Graces, and act the Part of compleatest Christians: And then as to our publick Prayers, Praises and Thanksgivings, which seem to be natural Duties, yet (when publick they are to be performed under the Ministrations of such Persons, who are invested with an Authority from Christ to transact between God and his People, which depends upon our Saviour's positive Institution, in which we are assured of his Acceptance and Blessing, and not in the Contempt or Opposition of it. *Secondly*, Because the Obligation of positive Duties is meerly from the Will of God; and when the fundamental Reason of our Obedience is purely his Will, it is the highest Testimony of our Resignation of ourselves to him, and the best Evidence of our true and thorough Obedience. Natural Duties carry natural Reasons along with them, and in performing them, I act suitably and agreeably to my own Sense, as a reasonable Man; but positive Duties become so, because the Will and Appointment of God is so; and they had been no Duties, if he had not willed them; nor could we know any Benefit from them, but from his Institution and Promise: So that here we obey for no other Reason but that it is God's Will; than which, nothing

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can be a more compleat Resignation of our selves to him. *Thirdly*, Positive Duties are instituted by God purposely for our greater Benefit and Comfort, that in a due Discharge of them, they might be to us Marks of his Favour, Seals and Pledges of his Love, and convey to us that Grace, and those Blessings which we cannot in the ordinary Way otherwise expect; and therefore, it would be the highest Ingratitude to God, as well as Folly and Injury to our selves, to neglect them, where we are capable of performing them.

2. Let us consider the Instances which are two.

1st. That of the Sabbath and Circumcision, to which observe, *first*, That these are positive Institutions, and so do not come up plainly to the Case. *secondly*, The Reason of Circumcision being performed on the Sabbath, was, that by God's Command it was to be made precisely on the eighth Day, and if it had not been done on the Sabbath, when it fell to be the eight Day from the Birth, God's special Command had been broken. And when any can pretend to the like Authority for what they do, I shall give up the Dispute. But this reaches not our Case. *thirdly*, That the *Jews* were superstitious in thinking the Sabbath violated by Circumcision on it, there being no Interfering or Breach of Duty in what God commands to be done, and not to be deferred. And our Saviour when he healed the Paralytick, prov'd the *Jews* mistaken and over nice in this Case, from their own Practice of pulling an Ox or Ass out of the Ditch on the Sabbath, and with this unanswerable Argument, *That it is lawful to do good on the Sabbath*. The *Second* Instance is of Sacrifice giving Way to Works of Mercy, that is, positive Duties

ties to natural. Let us suppose a *Jew* under the Law bound to offer up a Sacrifice; and he knowing some Persons to be miserably poor, shall dispose of the Beast, which he by Law ought to sacrifice, to such Poor, and so offer no Sacrifice at all, but think himself discharged, because *Mercy is better than Sacrifice*. Would any other Man think him discharged in so doing? Certainly no; for this had been to leave it in the Power of every *Jew* to unhinge the whole Oeconomy of the *Mosaick* Law, and to set aside God's Commands at Pleasure; it had been to relieve the Poor with that which is God's, and not his own, and to defraud the Priests of their Portion.

3. But that we may come closer to the Case, be it granted that in special Cases, Positives give Way to naturals; yet let us examine of what Nature Communion is? Among several Mistakes in this Objection, I take it to be the Principle, That Communion is supposed to be entirely a natural Duty, whereas indeed it is mixed, being partly natural and partly positive. Natural as expressing in Prayers, Praises and Thanksgivings, God's Superiority over us, and Goodness to us, as also our Submission and Obedience to him, our Hopes in him, and Dependence on him. Positive, when being performed in publick, it is circumscribed within such Rules and Orders, and under such Authorities, Powers and Ministrations, as flow from the positive Institution of Christ; without due Observance of which, we ought not to expect his Acceptance and Blessing. Where the Positive can not be had, the Natural may and ought to be performed by all private Christians as far as it is in their Power: But when this Communion is publick

lick, where the Sacraments are administred, and the Ministers Part is used in the Prayers, it must be managed by, and under Persons deriving Authority from Christ, and in the Unity of the Church, to which those Promises were made; and if otherwise, it is done in Rebellion against God, and in Contempt and Wrong of his Church. Having discovered Communion to be a Duty, partly Natural and partly Positive, I desire it may be considered, What Communion with Schismaticks is? And, whether it be a Duty natural or positive? or, any Duty at all? The Schismatick is very odly here tacked to Communion, and I believe, will spoil all. Schismatical Communion was always accounted sinful Communion: How then comes it to be sanctified by the Want of true Communion, especially when that Schismatical Communion is the Cause of the want of Orthodox Communion? If Schismaticks can legitimate their Communion by over-powering the true Communion; then we are gone beyond Dr. *Sherlock*, and *Power* and *Possession* will create a *Right* in the Church, as well as the State; and so, we are no longer to regard Christ's Institutions, Commands, Threatnings or Directions, but purely to follow *Providences* and *Successes*; and I do not see, but with a due Improvement, this may as well in Time lead us to *Rome* or *Mecca*, as to a schismatical Congregation. The Plea of Necessity will not do here; there neither is, nor can be, a Necessity of sinning: And in what Cases soever positive Duties may give Way to natural, yet certainly, positive Institution of Christ's (for such is publick Communion under lawful Ministers) never ought to give Way to a positive No-Duty maintained

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tained by Men in Opposition to God in his Church, and which by its Wickedness hath born down God's Ordinances.

Obj. 7. Another Objection is that of *Abiathar*. *The Jewish High-Priest, who, say they, was deprived purely by secular Power, and another put in his Place; and yet there followed no Schism in the Church of the Jews. Why then should the like Fact cause a Schism in the Christian Church?*

1st. What Truth soever there may be in this Objection, yet it is doubtful, whether it contains the whole Truth? For how know our Adversaries, That the Church was not concerned in deposing *Abiathar*, as well as the State, and the secular Arm of *Solomon* made use of to eject him? For his Crime was so notorious, that he was become too scandalous for his Office; and therefore it is reasonable to believe that the Church ejected him. Matters of Fact are often imperfectly related in Scripture, and if there be nothing for what I have said, there is nothing against it, and so at the best, the Matter remains doubtful.

2d. The Crime of *Abiathar* was high Treason, for which he had forfeited his Life; and when the King, instead of that, did only remove him from a Place of too great Power and Trust, to be left in the Hands of a *Traytor*, I think he ought thankfully to have acquiesced; for, to what Purpose should he persist in claiming his Office, who had no Right to his Life, but by the King's Mercy; and for taking away of which, the Laws of God and the Land would have justified him: But the worst of Enemies can't say, *This is our Case.*

3d. It seems to me a Mistake, notwithstanding the Crime was so great, to say, That *Abiathar*

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was deprived; for all that appears, amounts to no more, than a Suspension from the Execution of that Office, which he was become too scandalous to discharge, and that both the Title and Revenue of High-Priest continued with him still; for after this he is called *High-Priest*, I. *Kings* 4. 4. And he was commanded to retire to his Fields at *Anathoth*. I. *King*. 2. 26. which Fields at *Anathoth* belonged to the Priests, as appears *Josh.* 21. 18. and therefore he could not hold them as his own private Estate, but in Right of the High Priesthood. So that when they have made the most of this they can, it will come short of our Case.

4th. But there are other Things to be urged, which plainly prove, that *Abiathar's* Case can never be made a Precedent for a Christian Bishop. First, That the High-Priesthood of the *Jews* was rather lodged in a Family, than in a Person; and all the Family did Partake of the Honour of it, and in some Cases did execute the Office. Thus I. *Kings* 4. 4. both *Zadock* and *Abiathar* were called High-Priests at the same Time; so that there was little or no Damage to the Church, in removing any one High-Priest, because there were still others legally empowered to execute the same Office. But with a Christian Bishop it is not so who is a single Person; and he being unjustly and uncanonically removed, none can be empowered to supply the Place in their own Right. Secondly, The High-Priests of the *Jews* were liable to legal Uncleaness, in which Case they might not execute their Office; and it was absolutely necessary that another of the Family should discharge it: But the Christian Bishop is subject to no such Thing, nor is there any Substitute provided to officiate

ciate for him in any such Case. *Thirdly*, It matters not whether *Abiathar* was deprived or suspended, for it is evident that *Zadock*, who was advanced, had as good, if not a better Title to the Priesthood than he, as being descended from *Eleazar* the eldest Son of *Aaron*, whereas *Abiathar* came from *Ithamar* the youngest: So that this Objection appears rather an Act restoring Right, than taking it away.

Obj. 8. But say some, *You plead for a deserted, or given up Cause: For, why did your Bishops suffer their Chancellors to act in their Names during their Suspension? Why did they not lift up their Voice like a Trumpet, and thunder against Proceedings? Why did they not issue out and send abroad their Orders to all the Clergy, to adhere to them? And, why did they not notify to the Laity, their Duty to stand by them?* In answer to which I observe,

1st. That this Objection consists of late Advice, and that from Enemies for the most part; for, it is still telling them what they should have done, or at least what they would have had them done: but tho' one may take Advice from an Enemy, yet that should be well weighed, lest there be some latent Trick in it, serving more to his own Ends than our Advantage. It is a very hard Case, that when Men have lost their Estates, and others usurp their Functions, they must also be obliged still to act just as their Enemies would have them, and nothing else will they allow to act, than what will run their Heads into a Noose. Thus their Estates, and Places will not satisfy some Mens Covetousness and Ambition, unless their Lives be also sacrificed to their Malice: But he that requireth the Innocence of the Dove, ad-
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viseth the Wisdom of the Serpent. And let them rant as much as they will, Thanks be to G D O our Bishops were wiser, than to be directed by the Rage of their Adversaries ; tho' they have not been wanting to their Cause, as shall presently appear.

2d. In this Objection they in Effect give up their Cause, tho' their Anger would not suffer them to see it ; for here are only personal Failings, and Neglects objected, but nothing against the Merits of the Cause it self. Objections may indeed be made as well against Persons, as Things ; but this is run away with, as the triumphant, and unanswerable Argument, and as alone Sufficient, and so is as much as to say, The Cause is good, but the Managers have not stood by it as they ought, but have wretchedly betrayed it. Now how much fairer, and more ingenuous were it to let this alone, and oppose the Cause it self? for if the Cause be bad, it matters not much whether the Men act well or ill, prudently, or indiscreetly : But if the Cause be good, it is a pitiful and shameless Triumph to boast of the Overthrow of a good Cause, by the Miscarriage of Persons : But even this is a Slander ; for,

3d. Our Bishops have done what became them, and what was sufficient for their Cause in their Station, and Circumstances. As for the Actings of their Chancellors, what Fault soever it was, it was the Fault of the Law, and not of the Bishops ; the Law impowering them to act in their Names ; and most of them were Patentees for Life, and they might, and did act in despite of them : And when the Bishops were under Suspension, tho' they owned not the Justice of it, yet

it was to no Purpose to forbid them ; for then they would not own any Power they had over them, but would, it is probable, have acted, not only more furiously, but also have exposed and accused them to the Civil Government, which would have brought the Bishops under fresh Sufferings, and have been no Benefit to their Cause; and as for the other Matters, we have indeed Instances of Bishops in the primitive Times, who being driven from their Sees, yet wrote, and gave Directions to their Clergy, and they to their Laity; but these Letters, tho' afterwards published, went privately among themselves, and were not put into the Hands of their Persecutors; and some were banished so far, and kept so close, that they could not send at all, and yet their Clergy and People firmly adhered to them. And how know these Men what our Bishops have done? They scorn'd, and were afraid to do any Thing ill: But there was no need to make Adversaries of their Council, and tell those Men every Thing they did, who would make no other Use of it, but to destroy them. But further; What meant all that Writing and Printing, to manifest the Injustice of Proceedings, the Justice of our Cause, the Lawfulness and Canonicalness of our Communion, and the Unlawfulness of the other? And, why has the Government been so watchful to seize, stifle and suppress them? This, I think, is sufficient Notification, and indeed *lifting up the Voice like a Trumpet*, if the State did not stop the Sound: But if you must needs have a singular Act of the Bishops asserting their Cause, observe and admire, how GOD brings Good out of Evil. For

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4th. This Objection is answered to our Hands by one of our greatest Adversaries; for, I think scarce any man doth look upon the late Bishop of *Salisbury* to be our Friend, yet in a Tract of his, which made a great Noise in the World, he at large tells us, how, when the Battle of the *Boyne* (which convinced Dr. *Sherlock*) was over, and a righteous Cause seemed desperate, he used all his Arts to draw in the deprived Bishops, and made use of his fittest Instruments to effect the Design; that the Proposal was made by his adored Queen; and, that it was no less than a Promise to procure a parliamentary Suspension for their not taking the *Oaths*, and an intire Restoration to their Revenues and Sees; provided, they would exercise their Functions in Compliance with the State in all other Things, except the *Oaths*. No small Temptations! and yet he confesses, that after two Months Pains, and all Endeavours used by himself and his Friends, and one particularly who was thought most powerful with them, they could by no Means prevail upon them; only, his Friend told him, *That he believed they would be quiet*. Now what is all this, but to tell the World, that they plainly let the Government know, That no secular Interest could sway them; That they would not renounce a just Cause, tho' run down; That they did not own a Lay-Deprivation to be effectual to take away their Ecclesiastical-Powers, but insisted upon their Episcopal-Rights, and would not communicate with such as betrayed them! Otherwise, I can see no Reason, why they should not have complied. Now this is the Testimony of a bitter Enemy for us, against himself, and therefore must pass with all Men. And

indeed I don't know who could better have published it to the World without the Offence to the State, than this Author. I believe he never intended this Kindness; but if the great Artificer was so busie in laying on Load, that he attended not to the Consequence of his Work, 'twas his Error, and we may fairly take what is fitted for our Use; but I think enough, or too much, hath been said to this malicious Objection.

Obj. 9. Ecclesiastical Historians tell us, that during the *Arian* Persecution, all the Oratories were taken from the Orthodox, only some Favour was shewn to the schismatical *Novatians*, and three Churches were allowed them in *Constantinople*, where the Orthodox in this Distress did communicate with them. *This, say some, is our Case, and will justify our Communion with the Parochial Clergy.*

It is granted, that some of the Orthodox did communicate with the *Novatians* in *Constantinople*; but what were they to the Body of Christians elsewhere, that did not? Besides, the *Novatians* differed not from the Orthodox in the Manner of their Worship; their Prayers were the same; but in our Case, Prayers are altered and new Ones added. Again, the *Novatians* did not admit the Orthodox to full Communion; they allowed them to come to their Prayers, but they would administer the Sacrament to none of them. But that which is most considerable, is, not what some few did do, but what they ought to have done, and what was the Judgment of the Church upon the Case? It is plain that the Church took such an Abhorrence to this Practice. (looking upon the *Novatians* as the great and dangerous Snare to the Christians in the Time of Per-

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secution) that as soon as ever she recovered her State and Peace, she bent her whole Force against that Sect, and so effectually, that in the next Generation there was not a *Novatian* known. And now let our Adversaries boast of an ill Example, which provoked the Church of GOD to use the utmost Severity, and alarm'd her to use all Means to prevent the like for the Future.

Obj. 10. Theodoret and others tell us, That the Arians altered the Doxology in the publick Service, and yet that the Orthodox communicated with them, but with this Difference, that when one Party said, Glory be to the FATHER by the SON, in the HOLY-GHOST, the other said, Glory be to the FATHER, and to the SON, and to the HOLY-GHOST. And this continued some Time, and the Practice was never condemned by the Church. Why then may not others do the like, and testifie their Dissent as Occasion requires?

1. This Objection has had no small Influence upon some good Men, but is of no Force, when thoroughly considered. This was only done for some Time at *Antioch*; and it is no good Way of arguing, to draw the singular and temporary Practice of a particular Church in a *different* Case, into such a Precedent, as to make a standing Rule of it. But supposing the Practice to have been universal, it would make nothing to the present Purpose, as shall be presently made good.

2. As to the Alteration of the Doxology, the Words taken plainly and simply in themselves seem not to contain any Hurt, but being understood with Relation to the Persons, and the Grounds upon which they did proceed (at it after-

wards appeared) they imply no less than a Denial of the eternal Deity of the Son of God. But as yet it had gone no further than Suspicion or strong Presumption; and the Orthodox, by their different Doxology, guarded themselves against Apprehensions of Danger, but had not yet sufficient Reasons to declare them in a Schism.

3. Tho' Jealousies and strong Presumptions are a sufficient Cause to make a thorough Search and Trial, yet they are no good Warrant to form a Schism. Probable Suspicions may make us cautious, but are not a justifiable Ground peremptorily to condemn. It is the Prerogative of God to know the Heart; we can only judge by external Manifestations: But at this Time the Orthodox were much in the Dark, which is not our Case, where the Sense and Meaning of each Party are as well known, as Words and Actions can make them.

4. And therefore, tho' the *Arians* were very early the great Cause of strange Convulsions in the Christian Church, yet it is well known to all that read and observe Church History, that not only *Arius* himself did seemingly recant, and reconcile himself to the Church, but his Followers did manage their Cause with most deep Dissimulation and Hypocrisy, glossing over their Doctrines, and by subtle Explanations seeming to come up to the Doctrine of the Church, that when they were pinched, they did not stick to come up to the very Words of the Orthodox, so that it was no easie Matter to distinguish and separate them. And what could be done in such a Case, where Men could not fasten? This Mystery of Iniquity they managed and carried on, and scarce ever

ever appeared in their true Colours, till under *Constantius* they got the Power in their Hands, and then plainly declared themselves, persecuting the orthodox Christians with the utmost Severity. And from and after that Time, the Orthodox refused all Communion with them; and if any did communicate with them, they did not escape the Censure of the Church, if it was known. The Orthodox did continue in Communion with some Persons, who privately cherished some heretical Opinion; but as soon as they were discovered, disallowed all Communion with them. Had our Adversaries concealed their Opinions, or not run into such uncanonical Practices, something might have been pleaded from this Instance, to justify Communion with them: But when they glory in their Wickedness, and condemn us for adhering to a righteous Cause, I think this very Instance doth abundantly justify us in refusing Communion with them.

Obj. II. Others urge in their Defence, several Practices in the *Jewish Church*, as, *The sacrificing at Dan and Bethel, and in the High-Places, and the Compliance of the Israelites with the Ministrations in the Division of the Ten Tribes*; which some think to be tolerated for Necessity's Sake. *The Example also of Hezekiah is brought, who sent Post to all Israel and Judah, and made Proclamation to come up to the Passover at Jerusalem.* II. *Chro.* 30. I. *And even the Instance of the Levites in killing the Sacrifices, which was the Priests Office, is also urged*; and some others of as little Weight.

Only the first of these seems to have any Pertinency to this Matter, tho' it is all over Mistake. But in Answer, however, I say, That the Division

vision of the Kingdom did not necessarily introduce a Schism in the Church; they might still have continued their Worship as before, according to GOD's Commandment. It is true indeed, that *Jeroboam* did all he could to introduce a Schism in the Church, and was too prosperous in it, by erecting his Calves at *Dan* and *Beth-el*, and causing the People to sacrifice there: And other Kings of *Israel* followed his Example, and erected High-Places to sacrifice in; but that there were any Sacrifices in their Synagogues, I take to be a new Notion, or so abstruse an One, as I never yet could discover any Footsteps of it. But neither did *Jeroboam*, nor the other wicked Kings, bring them all under the Schism; GOD had still a *Remnant* who kept themselves clear of it, tho' they underwent many Hardships in doing it. But as for those who did sacrifice at *Dan* and *Beth-el*, or at the High-Places, they did thereby become Schismatics; they did sin, and their Doings were utterly disapproved, if we will believe GOD himself, who on this very Account hath stigmatiz'd *Jeroboam* with this infamous Character, *The Son of Nebat, who made Israel to sin*. And the Prophets with one Voice cried out against the High-Places, and threatned severe Judgments for the Worship there, and to this very Purpose our Blessed Saviour himself determines this Question to the Woman of *Samaria* in the Case of the Worship on Mount *Gerazin*, *John* 4. 22. *Ye worship ye know not what, we know what we worship, for Salvation is of the Jews*. But some will say, *If the Kings of Israel would not suffer their Subjects to go up to Jerusalem, might they not then sacrifice as well as they could?* I answer, No; for positive

Duties depend upon divine Institutions; and when they cannot be performed according to those Institutions, they cannot be performed at all, and the Obligation is suspended; and the least Thing the doing otherwise amounts to, is the thrusting upon G O D our own Inventions for his Commands. In such a Case we must do all that we can lawfully, and keep up our Desires after Ordinances, and pray that they may be restored. And for this Reason the *Jews*, who at this Day are most rigorous and zealous for the Law of *Moses*, have no Sacrifice, and that for this only Reason, that the Temple is destroyed, and they debarred from the Place of Sacrifice. And if Necessity or Difficulty would have allowed them to sacrifice any where, after G O D had permitted the Place to be shut up, those Sons of *Belial* might have had some Reason on their Side, who mocked and laughed at *Hezekiah's* Posts as they rode thro' the Countries of *Ephraim* and *Manasseh*, II. *Chron.* 30. 10. This I think sufficient as to the Sacrifices, and the Dependencies of them; all their other Ministrations are in the Dark, except that of the Prophets and Ministers sent to tell them of their Sins, and recall them to the right Way: And I hope none will call them schismatical Ministers, or say they joined in false Worship, whose very Business it was to oppose it, and therefore there could be nothing like Schism to continue under their Ministrations.

The Example of *Hezekiah* makes directly against our Adversaries; for he tells the *Jews* of their Sin, and what they had suffered for it; and if they did not amend, what they would suffer further, calling them back to the Unity of the Church

Church and the true Worship, which can be no Encouragement to schismatical Communion. And this is the same we do, and, I hope shall continue to do, tho' we are mocked and laughed at as *Hezekiah's Messengers* were.

The Instance of the *Levites* killing the Sacrifices, which belonged to the Priest's Office, is just nothing to the Purpose: For as the Matter then was, it was a Case both of Necessity and Mercy, done in the Unity of the Church and Assistance of Church Officers, not in Schism and against them. And there is a wide Difference between what Allowances and Relaxations are upon Necessity to be made in and for the Church, and what are to be made out of her and against her.

Obj. 12. A vain Confidence possesseth some *That the Instance of Naaman will go a great Way to prove the Lawfulness of being present, and even joining in an unlawful Communion, provided the Heart and Consent go not along with it: For, say they, he craveth Pardon for his going with his Master into the House of Rimmon, which shews his Dislike of what he did, and yet the Prophet bids him, Go in Peace; which seems to allow and approve of his Practice.* *1. King. 5. 5, 18.*

I hope no good Christian can be shocked or think himself much concerned with such a far-fetched Objection; but lest it should prevail on the Weakness of any, I shall lay down several Things in Answer, which being impartially considered, I hope, may give sufficient Light to the meanest Capacity to discover the Fallacy of this Argument.

1. They are very hard put to it, who go about, not only to justify their own Actions, but to draw
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a Rule to warrant the Practice of others from this Example of *Naaman* the Syrian, who all the Time of his Life before had been a gross Idolater, and at this Time could not well be said to be a formal *Jewish* Profelyte. Must all the Laws of God and his Church, must all the Practice of primitive Ages, and all the Fences made for the Security and Welfare of Christ's Church, not only give Way, and be laid aside, but the contrary introduced, that we may pretend to follow this raw Convert almost in the very Moment of his Conversion, just when he was surprized with a Miracle, and tho' thereby brought to some Sense of the Divine Power, yet scarce well knew what he did or said; for tho' in an amazed Zeal he talks of sacrificing, yet it appears that he neither intended to tie himself to the Place of Sacrifice, nor to the Ministry, by whom it ought to be done; or did he so much as seek to be better informed in the Matter.

2. If this Instance proves any Thing, it proves unmeasurably too much, and will overthrow all Conscience, Honesty, Truth and Plain-dealing: For at this Rate, a Man may not only join in Communion outwardly where he dislikes something in the Prayers, or is dissatisfied with the Authority of the Person, but in *Spain*, or *Italy* may go to Mass, and in the *Indies* worship the Devil. This is a Practice very opposite to what *St. Paul* says, *I. Cor. 10. 20, 21.*

3. But I am apt to think *Naaman* will prove a much better Man than they would have him, and instead of countenancing such Tergiversation and Insincerity, will become a Champion against it and them: For as several Commentators observe

serve, the Original Verb is capable of being rendered either by the present or preterperfect Tense. Those who render it by the present Tense (when I do bow) suppose him speaking of what he should do afterwards: But then, say they, he waited indeed on his Master, to do the Office of a Servant, but not the Acts of a Worshipper: When ever his Master leaned on his Hand, he bowed himself, say they, in that Manner, and what was lawful for him to do any where, it was lawful for him to do in the House of Rimmon. He might indeed crave Pardon for this, because it was liable to be misinterpreted, and might look scandalous in the Worshipper of the true God; but such was his Case, that there were none to be scandaliz'd at him, and therefore the more tolerable. But neither the Prophet, nor any other could dispense with his worshipping there, or but seeming to worship: For as *Estius* well observes, *Non tantum adorare Idolum, sed & simulare talem adorationem per se malum est, in quo non habet locum Dispensatio.* Not only to worship, but to make a Shew of worshipping is an Evil in it self, which can admit of no Dispensation. One would think our *Latitudinarians*, who rail at the Idolatry of the Church of Rome, should blush at the maintaining idolatrous Worship in a half converted Heathen. But some render the Verb by the preterperfect Tense (when I have bowed) and thence suppose *Naaman* to beg Pardon for his former Errors in worshipping Idols, and not the living G O D, and also to declare his Resolution for the future to worship none but the true God. In this Sense the Objection vanisheth, and the Text turns against them; and this Sense the Context in every thing favoureth: For,

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first, he begs of the Prophet two Mules Burden of Earth of that Place, which was upon this Account that *Judea* was called the Holy-Land, and in some sort consecrated to GOD, and the rest of the Earth as profaned by the Idolatrous Heathens; he therefore requests two Mules Burden of Earth, of that Place which GOD had chosen, that with it he might make an Altar to the true GOD: And before the Determination of that Worship at *Jerusalem*, we find an Altar of Earth allowed, *Exod. 20. 24.* Secondly, *Naaman* himself positively declares against all Idolatrous Worship for the future, *Thy Servant*, said he, *will henceforth Offer neither Burnt-offering nor Sacrifice unto other Gods, but unto the LORD.* Lastly, In the Close of all their Business and Discourse, the Prophet bids him *go in Peace*, which was a customary Phrase, both of Approbation, and Blessing, and therefore could not be spoken to one who asked Leave to commit Idolatry, but especially not by the Prophet; the great End of whose Mission, was to keep or re-call the *Israelites* from their Idolatry.

All the Objections hitherto offered being fully answered, their last Refuge is this.

Obj. 13. What must we do, if we communicate not with our Parish-Priests, we have no Opportunity of Communion at all? And must we then cast off all Communion?

This has been already in some Measure spoken to in the Answers to the Sixth Objection, and will be further insisted upon in the Second Part of this Discourse, but for the Satisfaction of the Objectors, I will briefly touch upon it here. And

1st. To

1st. To this I answer in the first Place, That if this Argument be good in *England*, why not in *Italy*, or elsewhere? Why may not a Protestant at *Rome* go to Mass; or in *Cracovia* communicate with *Socinians*; in *Greece*, with *Arians*; in *Scotland*, with implacable *Presbyterians*, because there he has not Opportunity of any other Communion? The Reason is the same, why should the Practice be different, or less allowable in one Place than another?

2^d. But to answer directly; This Objection shews indeed the Difficulty some may lie under, and the sad Pass the Wickedness of Men hath brought Matters to, *but doth by no Means justify* you in any sinful Communion; and therefore, let us suppose the Worst, That you were really destitute of all Opportunity of lawful Communion; why, then your Case would be much like that of a Christian cast upon an uninhabited Coast, only in this something worse, that there he hath no Communion either good or bad; but here, you lie continually under the Temptation to sinful Communion. Where you have really no Opportunity, *God will dispense with the Obligation*; in such a Case the diligent Performance of all Duties in your Power, and the Preparation of your Hearts, and Willingness of Mind to embrace lawful Church-Communion when it can be had, will be acceptable to GOD; but such Defects of your State will not warrant you to join in any sinful Communion; for, that were to *do Evil, that Good may come of it, whose Damnation is just*, if we believe the blessed Apostle. When GOD's People, by the bloody Heathen Persecutors, were driven into Wildernesses, Dens, Caves, and all the Hiding-

ding-places they could imagine, you cannot think that during the sharp Inquisition made after them, there was very much Communion in such Places; and yet there were never better Christians than in those Times.

3. But then in Conclusion, I desire the Objectors to examine their Hearts seriously, whether many do not out of carnal Interest, or for fear of Danger, start this Objection, for to me it seems plain, that there is Opportunity for more to communicate than do. And therefore laying down this Advice, I shall give you no more Trouble.

First, That you would be cautious how you say all Opportunity of Communicating is taken away, unless in the Parish-Churches; For this is directly to charge all the deprived Clergy with a total Neglect of their Duty; and I think their Sufferings are hard enough already, and need not the Augmentations of unjust Reproaches and Scandals; and indeed, this comes worst of all from them, who seem to be their Friends, and yet at the same Time make such untrue Reproaches their own Excuse. For if some forbear to exercise their Office, I believe it is more by Reason of the Backwardness of People to come at them, than for any Unwillingness of theirs to receive them.

Secondly, That you would well consider the Circumstances of Things, and act as becomes Christians, under such Circumstances. Perhaps Dangers threaten: What then? As he is not a wise Man who will run headlong into them; So, neither deserves he the Name of a Christian, who will baulk his Duty for fear of them. It will be there-

therefore your Part in such Case, to encourage Communion, and stand the Shock of threatening Dangers, as becomes good Christians; perhaps the Distance of Place may be very great, and indeed the Number of those, who have stood fast in those apostatizing Times, is not so many, and the inveterate Malice of mad Zealots, so desperately persecutes them in some Places, that in many Places this may be a material Objection: But yet let not this discourage you, think not much of your Pains for GOD; the more Labour you are put to, the more Sincerity and Affection you manifest for the Worship of GOD. Men can go to the *Indies* for Gain, and yet not with any such Certainty, but that sometimes they come Home worse than they went, if they come Home again at all; and shall we think much to go a Mile or two, or more, to enjoy the *true Worship of GOD*, by which we are sure to gain his Favour, and our further Improvement in Spiritual Grace, Strength and Comfort? Beware of false, vain, or frivolous Excuses: But if you are really deprived of Opportunity, be sure to keep up your Desires after this Communion in Worship, and do what lies in you, and doubt not but that GOD will accept you at present, and provide better for you in Time: For in such a Case, *no Communion* is more allowable than *sinful Communion*.

As for my Brethren, I have little to say, they are better able to give Advice than my self; and indeed both they and I ought to observe the Directions of others, and not run hastily on our own Heads. For my own Part, I am willing to do my own Duty, and trust God with the Event; and I believe, all my Brethren are of the same Mind,

Mind, tho' perhaps every one is not for the same Method. If severer Persecutions come, I know no Reason why they should surprize any; for I never yet read of any Schismaticks, but they were cruel and bloody; and we have had already such a Taste of their good Nature, that I cannot think why any one should expect them to be better than the rest of the same Stamp. Suppose some of us should be cut off, yet the Fall of those, may prove the Rise of more; for Martyrs Blood is rich and fruitful: And I cannot think, GOD will suffer us to be totally destroyed, unless the crying Sins of these Nations have brought him to that Resolution of executing Vengeance, that the Intercession of a *Noah*, a *Daniel*, or a *Job*, shall not prevail for such an incorrigible People. And if so, then no good Man need fear how soon he is taken from the Evil to come. Let not any therefore be afraid to assemble for the Worship of GOD, having lawful Prayers wherein to communicate, and lawful Pastors to discharge the ministerial Function. Let us withal remember our Country, and not neglect our Enemies, but heartily pray, that GOD would open the Eyes of this sinful People, to see the Error of their Ways, and Evil of their Doings, and melt their Hearts into Repentance for all, but especially for those crying Sins of Perjury, Sacrilege, Schism, and more than barbarous Injustice; *that the Hearts of the Disobedient being turned to the Wisdom of the Just*, GOD may be merciful to us, and Prevent that speedy Ruin, which otherwise seems to hang over this (once flourishing) Church and Kingdom.

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A more

Particular CONSIDERATION

of the

CASE of those Pious Christians, who at this Time are deprived of the Benefit of Canonical Ministers, to administer the Sacraments, and discharge other Ministerial-Offices among them.

HAVING already given my Reasons against the present Practice of frequenting the Parish-Churches for Communion in Divine Worship, in answer to the several Objections against the general Case, I shall not now trouble my Reader with Repetition, but from warning Men of what they ought not to do, shall now proceed to tell them, what (in this Strait) they may, and ought to do, and how they may discharge a good Conscience, and find Comfort to their Souls in the midst of such uncomfortable Circumstances and dismal Desolation in the Church of G O D.

For more Satisfaction in this Case, I shall *first* lay down some Propositions for clearing the Matter, and then proceed to particular Directions. The *first* then shall be this,

1st. That positive Laws, from whence arise positive Duties, as they are particular Favours, and for our particular and special Benefit and Advantage,

tage, so a singular Regard is to be had to them, and perhaps a more than ordinary, grateful, reverend and diligent Observation of them; yet where such Duties cannot be performed, the Obligation of the Law, during such Time lies suspended, and GOD supplies the Want of them to his faithful Servants, in such Ways as seem best to him. For Instance, Christ instituted the Sacrament of his Body and Blood (as I may say) for our Sakes, and for our particular Support and Advantage, that thereby we might not only commemorate his Death and Passion, and therein the Work of our Redemption; but also, that by that Means he might more firmly unite us to himself, convey to us the more plentiful Influence of his Grace and Succours, and build us up in Him, and strengthen us against all our spiritual Adversaries. And therefore, these great Benefits which we stand so much in Need of, being well considered, it must be acknowledged, that those who neglect this Duty, where it can be paid, do shew a Contempt of GOD's Favour, and a Slighting of his Grace and Succours, and a manifest Neglect of their own Souls: *But yet where it is wanting, not by our Default, God will not only, not impute it to us as our Sin, but Succour us by some other Means.* Thus the Jews shewed a kind of Defiance of GOD in not offering the Sacrifices required in the Law: But when they were carried Captive, and could not come to the Place by the Law appointed, they are never blamed for any such Neglect, neither did they amongst them, who most longed after Jerusalem, and most zealously desired to perform their Duty to the utmost, ever look upon it as their Sin, but as their

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fiction. And still more may be said in Behalf of those primitive Christians who were banished into barbarous Regions, or forced (to save their Lives) to take Sanctuary in the most secret Hiding-places; and by their Constancy and Courage, we see, that GOD did otherwise supply them with his Grace.

Prop. 2. That where we are deprived of those Ordinances, wherein most Glory seems to be given to GOD, and most Benefit redound to our selves, this is so far from excusing us in other Matters which we can do, that it rather obliges us to do all to the utmost, that lies in our Power, because we cannot do all we would, and which (if it were otherwise) we ought to do: but yet at the same Time it warns us to keep a strict and wary Guard upon our selves, that we be not seduced or over-awed to do, what we ought not to do; what we can do, will more properly be spoken of hereafter in the Directions. Here we are to consider, That such are Times of Temptation and Tryal; subtile Seducers are then playing their Game; cruel Persecutors will assault us with Terrors and Torments, and we are too apt to hearken to those Things which make for our Ease. Thus we see some make the Pretence of the publick Service of God the Ground of their sinful Compliances; some cannot bear the Losses, and suffer the Hardships; and some distinguish themselves out of their Senses and Consciences, and thus they become *like the Seed that fell upon the stony ground, where it was received with Joy, and grew up apace, but when the Sun of Persecution arose, it withered away.*

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Prop. 3.

Prop. 3. That this Plea of the want of canonical Ministers to perform the solemn Worship, though it will not warrant any unlawful Communion, yet it ought to be made in Truth, and not set up as a Pretence where it really is not, which to do is to turn an Excuse into a Crime. Perhaps they cannot be had so frequently, or not so easily, What then? Is the Discharge of our Duty to GOD so mean a Matter, that we must take no Pains, or run no Hazard for it? Are the Means of Salvation of so small Moment that they must always court us, and we never seek after them? How will the Sectaries run to and fro, giving Notice far and near, that all their Tribes may come to hear a famous Holderforth of Noise, Nonsense and Delusion! And what Shoals of Quakers may you see flocking from all Quarters, as if it were to besiege a Country Town; when any of their Musty's are graciously pleased to come down among them to bewitch them with the Spirit of Giddiness! Surely these Mens Zeal is imitable, tho' their Errors be deplorable, and their Fervency in such mistaken and dangerous Paths, is a burning Shame and Reproach to all those, who are so cold and lazy in the Cause of Truth and Righteousness. In short, all the Pains, Perils and Sufferings in this World, are inconsiderable when laid in the Balance against our eternal Salvation; and that is not to be had but by the Use of the Means; where therefore they can be had, we ought not to think any Pains too great, that we may enjoy the Use and Benefit of them; and then may we with Comfort, hope that God will supply what we want when we are not negligent to make use of all he affords

us.

Prop. 4

Prop. 4. The Circumstances of some may permit them to remove where the want of what they complain for, may be supplied; and of others to procure canonical Ministers to come amongst them. It is a great Happiness, when Things are taken by the right Handle; and that Sense is not put upon a Man's Words, which he never intended, especially in this captious quarrelsome Age. I am no Admirer of Fickleness and unsteady flitting to and fro, from Place to Place, nor would be thought to promote Men's unnecessary undoing themselves: There are some whose Business is so fixed, or involved, that without great Wrong to their Families, or Injustice to others, they cannot quit their Abode, or change their Way of Living: But then there are others whose Circumstances are such as may well enough consist with a Removal without any great Disadvantage; and for such not to part with some little present Profit for the greater Advantage of their Souls, argues, that they do not set a true and just Value upon the Ordinances of GOD, nor are possessed with that deep Sense of Religion which ought to be inseparable from every Christian; and if they indulge themselves herein, they will be in Danger by Degrees to loose all Sense of Religion. But then there are others tho' not so well capable of removing, whose Abilities in the World are not so mean, but that without any considerable Detriment to their Estates (and who knows, but that GOD's Blessing may plentifully return it even in that Kind?) they may procure canonical Ministers to be among them, and by this Means, not only find Comfort to themselves, but relieve and support the drooping Souls

of others near them, whose low Estate in the World had left them destitute and comfortless without such seasonable Supplies: And if the Offices were performed not always in one Place, but circularly and by Agreement, from Time to Time in different Places; thereby the Charge would be lessened, more receive the Benefit, and the Envy declined, and Malice frustrated of those bigotted heady Adversaries, who would be apt to fall foul upon fixt Congregations; and this is still rendered the more practicable and easie by the extreme necessitous Condition of divers suffering Clergymen, who for Food and Rayment would gladly undertake the Employment; and they have hard Hearts, who can suffer those to starve, who are ready to wait all Opportunities to feed their Souls. I am not willing to mention, how richly deluded Sectaries can maintain their Seducers. And is the Way of Truth so barren, that it cannot afford a bare Livelyhood to them, who seek nothing more in the Discharge of their pastoral Office? Has Charity so forsaken the true Religion, that the Flock should grudge a necessary Maintenance to the Ministers of Christ, who seek no secular Advantages, but only the Good of others Souls, and wherewithal to live; that they may pursue it. If it be thus, Religion is at the last Gasp; but when they have considered better on it, I hope their Hearts will smite them, and they will do better Things.

If this Course was taken, it would go a great Way, but yet I fear it would not answer the Necessities of all; and therefore, all the Care that can, must be taken of those whom these Supplies will not reach; and so I come in Conclusion to lay
down

down some Directions to such; in the Observation of which, I hope they may find Comfort to their Souls, and Favour with G O D. And herein it may be fitly considered, how they are to deport and behave themselves, both towards others, and towards G O D.

Now these must expect, That their Lives will be critically inspected, and that they will be liable to all the Censures, not only of those who are thought to be wise and understanding, but even of the foolish and impertinent; and tho' Scandal taken, and not given, is their own Harm who will be finding Fault without Cause; yet all Occasions of it should be cut off as near as we can, and therefore in the *first* Place I shall advise them with whom I have now to do, that they take a more than ordinary Care of their Lives and Conversation; and that they not only strictly observe all the Rules of Justice and Honesty; but as much as in them lies, avoid all Appearance of Evil, and as *a Conscience thus far void of Offence*, will administer no small Satisfaction, and Comfort to a Man's own Mind, so it will be a great Means to stop the Mouths of others, and to reconcile them to a good Opinion of you, it being almost natural to infer, that a Life every Way so strict among Men, doth not proceed, but from some good Sense of Duty towards G O D; besides that, Inoffensiveness will allay the Malice and Fury of your Adversaries, who cannot for Shame be so violent in their Persecutions of Men who live among them so harmlessly and innocent.

2^{ly}. According to your Ability, be charitable to the Poor and Needy, and compassionate of Persons in Distress; this is a godlike Quality, and

herein we fairly imitate the Father of Mercies, whose Goodness is over all his Works, and hath proclaimed himself particularly the Patron of the Poor and Oppressed; this enlarges the Heart of Man, that he doat not on the Things of this World, and adds a secret Pleasure and Delight in doing Good with what he possesses; this wins the Hearts of others, and makes him Friends of the unrighteous Mammon; this staggers his Enemies, who cannot but pay some Respect to such communicative Goodness; this discovers his Trust in GOD, whilst he trusts not in heaped up Riches, and shews, that he doth not think that a Man's Life consists in the Abundance of the Things which he possesseth; and it is some Comfort to his Mind, that he is not altogether an unprofitable Steward in managing the Talent wherewith GOD hath intrusted him.

3ly. Concern not your self, if possible, with any Thing that is, or is likely to be litigious, for who sees not, that in such a Case you are to expect no fair Quarter, but instead thereof, shall meet with all the Upbraidings, Revilings, harsh Censures, and severe Usage, that Wit or Malice can devise? But if Necessity should run you into such a Premunire, if possible make a tolerable and speedy End of it, accounting the least Loss the greatest Gain; and I durst almost avouch, that you will here find the Lawyers Proverb verified, *That a lean Agreement is better than a fat Verdict.* And if you sit down with some Loss, you will get rid of a great deal of Trouble, and perhaps Charge; and GOD who loves the peaceable and Peace Makers, will requite you; and others will not be so forward to molest those, who they see are so far from giving
Distur-

Disturbance to others, that they are willing with their Detriment to purchase their Quiet; but if any should be so ill minded, all others will generally cry Shame of them, and force them to desist.

4ly. Prepare for, and arm your selves against all ill Language, untoward Censures, outrageous Affronts, false Slanders, frequent Injuries, and even Sufferings both in Body and Estate. This is a hard Chapter, but it is a Christian Lesson. As the World hated, and even persecuted to Death, HIM, who died for the World, so He hath taught us, that it will hate His followers, and that in this World they must have Tribulation. I could wish that no such ill Things were done, but the Cause of Christ requires it, that in Time of Tryal we do not shrink, but manfully abide it: Nor is there so much ill in it, as we weakly surmise; for in the End it turns to the Confusion of the Persecutors, and the Advantage of the Persecuted; for GOD in his good Time, will judge their Cause against evil Men; and though no Afflictions, for the present are joyous but grievous, yet they *work out for us a far more exceeding and eternal Weight of Glory.* Besides, all are not so fit for Sufferings, and therefore it may be looked upon as an Argument of GODs Love, Esteem and Value for such Persons, whom he picks out to suffer for his Sake. Hence we read that the Apostles *went away rejoicing, that they were counted worthy to suffer Shame for the Name of Christ.* Acts 5. 41. Nor perhaps doth any Thing in the Issue bring more Advantage to the Cause of Christ, than the courageous Suffering of his Servants; nor is it without a present Advantage to themselves, for like the

Refiner's Fire, it purifies and cleanses them from what is amiss, and gives the Soul a strong Satisfaction in that they have given the utmost Testimony of their Sincerity towards GOD; and therefore in a righteous Cause, not to bear them with a Christian Spirit were to betray our selves.

5ly. Amidst all the Evils which others offer you, watch all Opportunities to do them Good, herein you will manifest your Hearts to be free from Rancour and Malice; and you may comfort your selves, that you are pleasing in GOD's Sight, because you obey his Voice who hath commanded you *not to be overcome of Evil, but to overcome Evil with Good*. Besides, the *heaping up such Coals on the Heads of your Enemies*, will be a Means to melt them into a better Temper; but if not, the Fruit of your Doings shall return into your own Bosom.

6ly. In such difficult Times it is convenient to be rather reserved than free and open in Discourse, especially as to Matters of Religion or publick Affairs; and yet as Occasion requires, it is but just and necessary that you declare your selves, and modestly give your Reasons of your absenting from the present Parochial Congregations; for not to own your Way of Religion, where there is just Cause for it, is in Effect to deny it; and in such Case, dreadful is the Threatning of our Saviour, *He that denieth me before Men, him will I deny before my Father which is in Heaven*. And indeed Religion being the main Concern of a Man's Life, and that whereon his Hope of Eternity depends, it argues, that he is but ill-grounded in it, or not thoroughly affected with it, who is afraid or ashamed to own it where it is
requi-

requisite so to do: Besides it will clear you, that you do not abstain out of any Contempt or Neglect of the publick Worship, but that you are dissatisfied with what at present is offered, and that otherwise, you as much value and desire publick Communion as any whatever, where it may be had with the Satisfaction of a good Conscience: But yet in such Cases it may be prudent not to engage in any hot or long Disputes, especially with such who are more likely to seek Advantage against you, and ensnare you in your Discourse, than to be satisfied with your Reasons; of which Sort are too great a Number of Men.

I am not willing to clog Men with a Multitude of Prescriptions, where possibly a few well practised by their general Influence on Men's Actions may serve the Turn: I shall therefore now leave their Behaviour towards others, and come to that which most nearly concerns them; How they may so discharge their Duty and Conscience toward GOD, as to find Comfort when they are deprived of those Ordinances, which are most beneficial to the Soul; and when they cannot perform those Duties, which are at other Times necessary.

1st. Then keep a strict Watch over your own Souls, and often try and examine whether all be right, sound and sincere within. The Flesh hangs as a Clog upon the Soul; we too often want a Spur to spiritual Duties, and are too prone to give ourselves over to Idleness, and Satan is very busie with his Temptations, and ready to find us any manner of Divertisments from our Christian Business. The want of publick Ordinances is too often followed with a Neglect of private Duties,

and by Occasion of an Inconvenience we are apt to run into a Fault; look well therefore to it, that a Coldness or Carelessness do not creep upon you, as to your private Duties, through the Want of the Advantage of publick Ordinances; but remember that being deprived of the one, you ought to be more zealous of, and constant in the other; and that all that lies in you to make up the Defect, is to do no less than all you can; that so as to the rest, there being a willing Mind, *it may be accepted according to what a Man hath, and not according to what he hath not.*

2d. Frequently read and meditate on the holy Scriptures, for tho' (even in Times when Fears of Popery are made the great Outcry and Pretence) by a strong unheard of Metomorphosis, we are accounted as Papists to all Intents of legal Penalties, whilst real Papists are used even with Tenderness. Yet (Thanks be to G O D) we have our Bibles in Possession, and Freedom to use them; and with that *Sword of the Spirit* rightly used, we may both defend our own Souls, and beat of the Adversary. But in reading the Scriptures Care and Caution ought to be used: They have not amiss been compared to a River of various Depths wherein a Child may in some Places safely wade, and in others an Elephant with Danger swim. If the Scriptures be read with a Spirit of Vanity or Curocity to find out Quirks, to hatch strange Notions, to discover uncouth and idle Mysteries, or any such like End or Purpose, we shall turn that *Sword of the Spirit* against our selves, and be in Danger to do what St. Peter said, some even in the Apostles Time had done, wrest those Words of Life to our own Destruction.

tion. The Scriptures therefore ought to be read soberly, modestly, with Prayer for GOD's Assistance and Blessing; with Attention and deep Regard to his wonderful Dispensation, in working and revealing the Way of Man's Salvation, and with Diligence to learn thence our Duty, and the Way and Means to attain such unspeakable Happiness. To such Ends those of Years and Understanding ought to read the Scriptures: But because to *train up a Child in the Way he should go*, is the Means, *that he may not depart from it when he is old*, I should advise Masters of Families at seasonable Times to cause their Children and Servants to read them in their Hearing, and in Presence of their Family; and perhaps it were not the worse Course to take up the Bible before them, and orderly read it thorough; for I am apt to think that here that Rule may take Place, *Lectio varia delectat, constans juvat*; for hereby not only the plain Things of Scripture, which are of general Use, will fix upon, and take an early Possession of their Minds and Memories scarce to be blotted out, but they will insensibly become acquainted with the whole History of the Bible, wherein they will see GOD's wonderful Works, and how from Time to Time he hath punished the Wicked, and protected his Church and People, and how they rarely fell into any Calamity but by forsaking their GOD, and how often he restored them when they returned to him, and how GOD tho' he sometimes tries his Servants, yet he always supported them, and in the End delivered them in such a Way, as made most for his Glory and their Good: now these and such like Things, will quicken them to the Perform-

mance of their Duty at the same Time that they learn it, and ever after.

3d. Our own Wants and Necessities proclaim Prayer a Duty at all Times, incumbent upon all; but in this Case, it seems to be more than ordinarily necessary, and ought to be more than commonly used; and it may here be considered either as more or less Private, either as Personal and Solitary, or in Conjunction with others. As to Prayer private or personal, whether continued as in his Closet, or *raptim* by sudden Emotions, whether sitting or walking, at Home or Abroad, herein his private Meditations, his present Distresses, Variety of Objects, and the fresh daily Occurrences and different Face of Affairs in the World, will furnish him with Matter, as his serious and deeply sensible Mind will with Devotion, if he duly attend to this one Thing, that he do not neglect it, but frequently exercise himself therein. As to Prayer less private or in Conjunction with others, still further Care is to be had; for in this Case every Head of a Family is to consider, that his Duty being abridged in some other Matters, it is upon that very Account, enlarged in this; and he ought to look upon his Family as his Parish, and he to be as their Priest in all Things within his Sphere. And in this Case as I cannot much approve of Men's sudden Conceptions, wherein besides that the Minds of others cannot follow him with such full and ready Consent, as ought to be in Prayer; so many Times such Indecencies (to say no worse) slip from Men in those extemporary Effusions, as rather set on work the petulant Spleen, than kindly move the Devotion of those who should join with them :
But

But where Persons are not so well able to form their own Prayers fit to be used in Conjunction with others, they want not Helps from Books of Devotion, where they may find divers Prayers purposely composed for the Use of Families, and such at least, once or twice every Day should not be neglected; and this will keep up a Reverence of the most High GOD, and a religious Temper of Mind in all their Actions: But there is one Thing that I would particularly recommend in this Case, and that is, that the entire publick Prayers or Service of the Church be used in the Family, at least, every Lord's-Day; I mean that of the daily Sacrifice, and not such Parts which are peculiar to the Office of the Minister: I do not at present call to Mind any Thing in them, which may not be easily altered and fitted to a Family-service, if they need any Alteration at all; and there are scarce any Wants of a Christian, which are not particularly specified therein, especially in the Litany: But the great Reasons which move me to this Advice at this Time, and in this Case, are, *first*, That hereby a Representation of the publick Worship will be kept up, and consequently both the Honour of it, and Desires after it in our Minds. *Secondly*, I think I may say, that in so doing there will be a lower Degree of publick Worship, for then they speak the Mind and Language of the Church, and as herein to their Power, they declare their Concurrence with the Church of GOD; so in Mind and Consent they have all the Faithful, and all Congregations of them every where joining with them, which is both a strengthening of Prayer by a joint Consent, and upholding a Communion what in us lies.

Thirdly,

Thirdly, It will prevent the Strangeness of, or Prejudice against the publick Worship, which may be apt to arise, especially among the younger Sort, when it shall please G O D to restore the untainted Use of it, and they are brought to that, which they (without this Course) would have understood little or nothing of before. *Fourthly*, It will prepare them, that when G O D shall in Mercy restore the right Use of it, they will know both how more decently to behave themselves at it, and to do their Parts in it, being ready in their Responses, and dutiful Gestures, and skilful to follow it in all its Parts; and instead of looking on it as a strange Thing, they will receive it with Joy and Gladness, and with hearty and chearful Thankfulness, praise G O D for restoring that which they have so much longed and prayed for. But there are two Things in the ordinary or daily Service, which it is not for every Man to meddle with, and one of them seems to be altogether forbidden to private Persons. The 1st. is the Absolution, which Christ by special Favour for their greater Authority, and others spiritual Comfort and Good, hath committed to his Ministers, as his proper Delegates, and therefore not to be pronounced by less than a Priest. Whether the Act be *Authoritative* or only *Declarative* I will not dispute; yet to declare with Application to particular Persons, so as it may be relied on, not only as his Opinion, but as a Thing done (the Party putting no Bar) requires certainly more than common Authority: But for my own Part I rather incline to think it *Authoritative*, but *Ministerially*; and that he who hath said, *Whose Sins ye remit, they are remitted, and whose Sins ye retain,*
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they are retained, hath obliged himself to concur here with their Act, as he hath promised to ratifie it in Heaven; so that a truly penitent Soul may safely take Comfort therein: But tho' you may not pronounce the Absolution, yet I think you may safely in this, or some such like Sort, turn it into a Christian Prayer.

Almighty God the Father of our Lord Jesus Christ, who desirest not the Death of a Sinner, but rather that he may turn from his Wickedness and live; Be graciously merciful to us, who are destitute of thy Ministers, to whom thou hast given Power to pronounce Absolution and Remission of Sins in thy Name, and what we want in them, supply more powerfully by thy self, sending thy Grace and Comforts into our Souls, and pardoning our Sins, who truly repent, and unfeignedly believe thy holy Gospel; and grant us we beseech thee true Repentance, and thy Holy Spirit, that those Things may please thee which we do at this Present, and that the rest of our Life hereafter may be pure and holy, so that at the last we may come to thy eternal Joy, through Jesus Christ our Lord. Amen.

The second Thing which I here except from the Laity, is the Benediction in the Conclusion, for it is the Priest's Part to bless the People; and yet a good and pious Master of a House is not without some Share and Interest in blessing his Family, especially his Children: But I think not in this Manner, and as of Authority in the daily Service; for here we keep up a Resemblance of the publick Worship in private Duty, and must not go beyond our Line; and Persons are very apt to encroach

croach, and take upon them, what belongs not to them; and having once broken the Ice, to proceed from one Thing to another, which instead of a Benefit turns to their Destruction; and therefore, the safest Way here is to turn it into a conclusive Prayer; in this, or some such Form.

*H*ear O most merciful Father! these the Prayers of thy afflicted Servants, who are deprived of thy Ministers who may bless us in thy Name; Relieve us in this comfortless Condition, and bless us immediately by thy self; causing the Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy-Ghost to be with us all evermore. Amen.

If this Course I have set down were well pursued, and constantly observed in such Families, I am apt to think that it would be a great Means to keep Religion and Devotion warm; to procure a Blessing from Heaven, and prevent Temptations to go astray, and thereby more fix them in the right Way.

4th. Be diligent in Catechising; especially those of the younger Sort, and let them give Account in Presence of the whole Family, that all others may hear and give Glory to GOD; and that they themselves may not do it meerly as a Task, but be made sensible, that it is a preparatory Instruction to enable them to perform the Part of Christians, and that they may learn not to be ashamed. And herein I should recommend the Church Catechism before others; and that not only for the Authority that enjoins it; to whom we shew Obedience in the Use of it, but also for its Per-

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spicuity, Brevity and Fulness, such as descends to the Capacity of the meanest, and may serve for the Use of the wisest.

5th. Think it not sufficient, that you live orderly and christianly your self, unless you take Care of all that are under your Power, that they do nothing unbecoming Christians; if any Thing be amiss, be not like old *Eli* in giving your Admonitions too late, or to no Purpose, but put an effectual Stop to the Beginnings of any Mischief, and kill Vice, if possible, in the Seed; teach them to do their Duty to Man in Obedience to GOD, to whom they must give an Account; and warn them both by your Precepts and Example to be not only just, but civil, obliging and kind to others; and this will be a Means not only to make them truly Good, but to cause you to live beloved, respected, and honoured amongst your Neighbours.

6th. Consider that this Calamity befallen the Church, is for our Sins, and tho' in such a general Heat and Defection, possibly your Words, Reasonings, or Admonitions may have so little Influence upon others, that they may rather endanger your selves, yet you may and ought to pray for them, that GOD would open their Eyes, and bring them again to the Way of Truth and Righteousness: But however it concerns you chiefly to examine your own Souls, and see whether your own Sins, have not had a Share in pulling down this Judgment upon us, and to repent and amend. And if each one would seriously set himself so to do, this dismal Desolation would yet soon find a Remedy.

7th. Con-

7th. Consider well and often, how great Comforts and Benefits you are deprived of thro' want of publick Ordinances, and how great Dangers and Temptations you are hereby subjected to. Man is a Creature naturally inclined to a Sense of Religion, and when he has not what he should have, he is very apt to his own Hurt, to take up with what he sees others do and is ready at Hand; and therefore *David* plainly tells *Saul*, *That the banishing him from the Inheritance of the LORD*, was in effect to bid him, *Go and serve other Gods*. I. Sam. 26. 19. In this Case therefore you ought more than ordinarily to beware of sinful Compliances, because the Temptations are now more frequent, insulting and strong; and as upon this, as well as other Accounts, you ought to bewail the want of publick Worship, so your Desires and Breathings after it ought to be more frequent. *Daniel* being a Captive in *Babylon* set his Windows open towards *Jerusalem* when he prayed. Chap. 6. 10. And indeed so the *Jews* were directed to do under such Distress (I. Kings 8. 48.) that their expressing their eager Desires after GOD's publick Worship, might be a Means to procure the Restauration of it; and of all the Complaints that *David* makes under *Saul's* Persecution, none are so pathetical, heavy and frequent, as that he was driven from the Sanctuary and publick Worship of GOD: Your Harps now must be hung upon the Willows, and you ought daily and heartily to bemoan your selves and GOD's Church under such afflicting comfortless Circumstances; and therefore let not any Prayer be made unto GOD, but let one Petition of it constantly be, *That he would take Pity upon his Church and*
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People, heal our Breaches, send Peace upon Israel, give you again your Teachers now driven into Corners, bring others to Repentance, and restore his publick Worship in the Way acceptable to him. And now having made mention of Prayer, I think it may not be improper to add a Prayer or two, which as you see Cause, you may use upon this sad Occasion.

A Prayer to be used by such as are destitute of publick Worship wherein they can communicate.

O Father of Mercies, and GOD of all Comfort, our only Help in Time of Need ! When ? Oh ! when shall we feed at thy Table, and serve thee again in the Beauty of Holiness ? They have defiled thy Sanctuary and offered strange Fire upon thine Altar ! the Wicked possess the Gates of the Righteous, and we are shut out from thy Tabernacle ! We confess, O LORD ! that we are justly deprived of those Blessings and Benefits, which we heretofore either too highly esteemed, or too grossly abused : But suffer not, we beseech thee, thy Truth to fail, nor the Enemies of it finally to prevail amongst us ; comfort us again for the Time wherein thou hast plagued us, and the Years wherein we have suffered Adversity ; and whilst we labour and mourn under the Want of thy publick Worship, be thou unto us the Supply of all our Necessities ; keep us that we neither do, nor communicate in any evil Thing ; shed abroad thy Grace more plentifully in our Hearts ; comfort and strengthen us with thy Holy-Spirit, and support us with thy right Hand, till thou in Mercy again restore to us the Desire of our Souls, for Jesus Christ his Sake. *Amen.*

A Prayer for the suffering Clergy.

O GOD who hast told us, *That the Priest's Lips shall preserve Knowledge, and the People shall seek the Law at his Mouth;* How helpless and hopeless is their Condition, whose Teachers turn Seducers, and Leaders misguide them? *How should we prepare for the Battle, when the Trumpet gives an uncertain Sound? Whither will not the Sheep wander when the Shepherds go astray?* How desperate is the Case, *when the Prophets prophesie falsely, and the Priests bear Rule by their Means, and thy People love to have it so;* yet it is some Comfort, when the Inundation of Iniquity hath not swept away all, thou hast a few Names left, and some of every Order of those who serve at thine Altar, tho' hunted as Partridges on the Mountains, have not forsaken thy Truth. Strengthen thou, **O LORD!** their Hands, comfort their Hearts, relieve their Necessities, hear their Prayers, prosper their Endeavours, *and hide them under the Shadow of thy Wings until these Troubles be overpast;* and when by these Tryals thou hast purified them *as Gold in the Fire,* put an End to these Calamities, and restore them to the free Discharge of their Functions, that they may build up thy Church, and others may see and fear, and return from whence they are fallen, and all with one consent may glorifie thy Name thro' Jesus Christ our Lord and only Saviour. *Amen.*

A Prayer for the Restauration of the Church, &c.

O GOD, to whom Judgment belongeth! How terrible are thy Doings, when Judgment be-
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bright in his Temple, and we were richly stored with Divine Blessings above all other Nations: But those Things which ought to have endeared us unto thee, and made us to love and honour thee more than others, we have abused to Ease and Wantonness; so that thy Cross is become a Burden, and thy Yoke uneasie. Thy Vineyard is laid waste; Schism and Hypocrisie, Irreligion and Profaneness are flowed in upon us as a Deluge; he that departeth from Iniquity maketh himself a Prey; those few who love and honour thy Name and Truth, are counted as an Offscouring amongst Men; thy Church is driven into the Wilderness, and the Dragon followeth after her with Rage and Malice to devour Her: But arise, O LORD! and shew thy self, hear thy People that prayeth. Let not such Betrayers of thy Truth prevail, who love Unrighteousness more than Goodness, and to talk of Lies more than Righteousness, who let their Mouths speak Wickedness, and with their Tongues set forth Deceit, who love to speak all Words that may do Hurt; prevent the Designs of ungodly and wicked Men; appear out of Sion in perfect Beauty, and shew us thy Salvation; restore and settle thy Church, and all Things amongst us upon the Foundations of Truth and Righteousness; give us our Judges as at the first, and our Counsellors as in the Beginning; grant us a free Access unto thy Holy-places, and let thy faithful Priests declare thy Will, so that we that are thy people and Sheep of thy Pasture, shall ever give thee Thanks, and praise thy Name from Generation to Generation through Jesus Christ our LORD. *Amen.*

These

These now have I given as a Specimen which any may use as they see Occasion ; and if any desire more or larger, they may be fitted out of Books of Devotion written in the former Troubles as well as these ; particularly I remember there are Two or Three among the Devotions at the latter End of *The Whole Duty of Man*, which if compared with these Times, look as like Prophecies as Prayers, they so well suit the Occasion. I have now cast in my Mite, from which, if any reap a Benefit or Comfort, I have my End : But if it be found less useful or profitable, I hope my Good-will may procure my Pardon. So with my hearty and daily Prayers for all afflicted Souls, begging likewise theirs for me, who am one of the meanest of GOD's Ministers ; I take my Leave, recommending them to GOD, and the Help of his Grace, to whom be all Glory, Praise, Power and Dominion, now and for ever. *Amen.*

Bishop Taylor's Advice to those who have only an Opportunity of communicating spiritually.

SUCH Persons as these, *says he*, if they prepare themselves with all the essential and ornamental Measures of Address, and actually desire that they could actually communicate, they may place themselves on their Knees, and building an Altar in their Heart, may celebrate the Death of Christ, and in holy Desires join with all Congregations in the Christian World, who that Day celebrate the Holy-Communion, and may serve their Devotion by Prayers and Actions Eucharistical, changing only such circumstantial Words, as relate to actual

actual Participation : And then they may remember and make use of the comfortable Doctrine of *St. Austin*: *It is one Thing, saith that learned Saint, to be born of the Spirit, and another Thing to be fed of the Spirit; as it is one Thing to be born of the Flesh, which is, when we are born of our Mother; and another Thing to be fed of the Flesh, which is done when she suckles her Infant by that Nourishment which is changed into Food, that he might eat and drink with Pleasure, by which he was born to Life; when this is done without the actual and sacramental Participation, it is called, Spiritual Manducation: Concerning which, I only add the pious Advice of a religious Person, Let every faithful Soul be ready and desirous often to receive the holy Eucharist to the Glory of GOD: But if he cannot so often communicate Sacramentally as he desires, let him not be afflicted, but remain in perfect Resignation to the Will of GOD, and dispose himself to a spiritual Communion; for no Man, and no Thing, can hinder a well disposed Soul, but that by holy Desires she may, if she please, communicate every Day.*

To this nothing is necessary to be added, but that this Way is never to be used, but upon just Necessity, and when it cannot be actual; not upon Peevishness and spiritual Pride; not in the Spirit of Schism and fond Opinions; not in Despite of our Brethren, and Contempt or Condemnation of the Holy Congregations of the LORD, but with a living Faith, and an actual Charity, and great Humility, and with the Spirit of Devotion; and that so much the more intensely and fervently, by how much he is really troubled for the Want of actual Participation in the Communion of Saints;

Saints; and then that is true which St. *Austin* said, *Crede et manducasti*; Believe and thou hast eaten.

An Act of spiritual Communion to be used when a Person is destitute of external Communion. By Mr. Johnson.

MY Soul hath a Desire and Longing to enter into the Courts of the LORD; when shall I come to appear before the Presence of GOD, in the Assembly of his People? In the mean Time, I know full well, O Heavenly Father! that thy Eyes are in every Place, in all the dark Corners of the Earth, and that thou art every where near to all that call upon Thee faithfully.

I rely upon the Sacrifice offered by Christ Jesus for the Pardon of my Sins, for the Assistance of thy Grace in doing of my Duty for the Future, and for the Assurance of a happy Resurrection to eternal Life. I acknowledge it to be the bounden Duty of all Christians to communicate with Christ, and with each other in the holy Ordinance where he has declared his Body to be given to GOD for us, and his Blood to be shed for the Remission of our Sins; and hast commanded us to eat the one, and drink the other. LORD! Thou knowest the Desire of my Heart to be to this Bread and this Cup; and that when ever thou in thy good Providence shalt remove the Obstacle, der which I at present lie, my Heart is ready to join with any true Christian Priest and People, in offering this Sacrifice, and partaking of this spiritual Feast. In the mean Time I lament the

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Want of Opportunity, and Promise, that if Thou wilt deliver me from my present Destitution, I will give Thanks unto thy Name, *I will pay my Vows in the midst of thy People*, and will with them celebrate the Communion of the Body and Blood of my Redeemer.

Accept, O LORD, of my Will and Desire, while I cannot actually communicate, let thy gracious Presence be with me, while I do now in Mind and Spirit approach thine Altar, and offer my Mite, and join in the Devotions of thy Church, and magnifie thy Love and Mercy in all thy Works, and especially in the Redemption of the World through Jesus Christ; and confess my Unworthiness of the least of thy Mercies, and especially of that which is the greatest! I lament and abhor my Sins, and renounce them for the Time to come. I sincerely love Thee and thy Son, and his Gospel above all Things: I love my Neighbours after the same Manner that I love myself: I desire their present Welfare, and their eternal Happiness. I sincerely forgive mine Enemies; and desire and purpose in all Things to fulfil thy Will. LORD! reject not my Prayer, *nor turn thy Mercy from me*; while, tho' absent from all true Christian Congregations in Body, but present with them all in Spirit and Desire, I join with them in pleading the Merits of the all-sufficient Sacrifice of the Body and Blood of thy Son, for the Pardon of my own Sins, and of all sincere Penitents, for the obtaining of all necessary Graces, and of an happy Resurrection to eternal Life. I sincerely labour for, and have a true Hunger and Thirst after the Bread and Cup, that endureth to everlasting Life. Oh! whilst

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I am denied the Sacrament it self, be Thou pleased to grant me the Power and Effect of it by the Operation of the Holy-Ghost, and dismiss me not without a Blessing, through the High-Priest of our Oblation Jesus Christ, thine only Son, my Lord and Saviour. *Amen.*

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CONSIDERATIONS UPON A QUESTION,

Viz.

What a Christian is to do who goes into a Country or Place, where the Clergy is unwarrantable, or, the Worship corrupt, or both.

THIS Question is supposed to be put by a *Christian*, who as such, must be presumed to believe the *Christian Faith*, the Summary whereof, as to all Points of necessary Belief, is contained in the *Creeds*; and one Article is, *To believe the Holy-Catholick Church*; or, as it express'd in the *Nicene-Creed*, *The One Holy-Catholick Church*. *

This Holy-Catholick Church, is, and can be but *One*, because there is but (a) *One Lord, one Faith, one Baptism*; and this is manifest throughout the New-Testament, where sometimes it is called the *Spouse of Christ*; and there can be but *one Spouse*, where there is but *one Husband*. Sometimes it is called a (b) *Building*, which hath,

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* See this Article of the Creed, as explained by the learned and excellent Bishop *Pearson*, and the pious Mr. *Kettlemell*, (a) *Eph. iv. 5.* (b) *Eph. ii. 20, 21.*

or can have but *one Foundation*, and *one Chief Corner-Stone*. Sometimes we find it called, and compared to a (c) *Flock under one Shepherd*, even Christ: And most emphatically it is called a (d) *Body*, of which Christ himself is the *Head*. (e) *From whom the whole Body fitly joined together, and compacted by that which every Joint supplies, according to the effectual working in the Measure of every Part, maketh Increase of the Body, unto the edifying of it self in Love.*

This *Body of Christ*, the *Church*, must consist of many *Members*, united together under him the *Head*, who quickens it into a spiritual Life in him, by imparting to it, or deriving upon it the *Grace of the One Holy Spirit*, without which we cannot have *Life Eternal*.

In this *Mystical-Body of Christ*, the *Church* Members are all ranged according to *GOD's own Appointment by Christ*, that is, the *Persons of which the Church consists*, according to the *Character by which it is constituted*, are of divers *Conditions, Ranks and Orders*, and not a loose, incoherent *Multitude*: For by *GOD's Appointment*, some are to govern, and others to be governed. (f) *Obey them that have the Rule over you, and submit your selves.* Some are to *Instruct or Preach*, and others to be *Taught*: Some to *minister in divine Things*; and others to *partake of their Ministrations*.

Here then these Things are plain, viz. That this *Body the Church* can be but *One*, because there

(c) *John* x. 16. (d) *Rom.* xii. 4, 5. *Eph.* v. 23. (e) *Eph.* iv. 16. (f) (*Heb.* xiii. 17.

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is but *One Head* to which it must be united, and *One Holy-Spirit* to quicken it, and *One Foundation* of Faith to support it: And as it is a *Body* it must have *Order*, to keep it from being monstrous and in Confusion. If all the *Body* were one Member it could not be a *Body*. (g) *If the whole Body were an Eye, where were the Hearing? and if the whole were Hearing, where were the Smelling?* And this demonstrates the Necessity of *Order*; and this *Order* consists in the due Disposition and Subordination of all the Parts, which must be thus united together; not by a changeable Humour as Men please, but as GOD has thought fit to appoint.

Therefore no Man can take upon him, either the Governing, Teaching, or Ministering-part, or Office, but as appointed by GOD. † (h) *As the Father sent the Son, so the Son sent the Apostles with Commission and Power, to appoint and ordain others to help them to gather, form and govern his Church, and this Succession to be continued to the End of the World.** And thus

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(g) I. Cor. xii. 17. † See the 23^d. Article of the Church of England, which declares, *That it is not Lawful for any Man to take upon him the Office of publick preaching, or ministering the Sacraments before he be lawfully called.* And as a Man cannot make himself a Minister in the Church, so neither can he constitute, or appoint another to be his Minister, no more than a Flock of Sheep can appoint their own Shepherd. (h) John xx. 21. * Beveridge's 1st. Vol. Sermon. Pag. 119. saith We cannot come to the Knowledge of GOD's Word, but by his Church; neither can we rightly believe what is there revealed, nor duly perform what is there commanded without the Assistance of GOD's Spirit, which is given by the Ministry of the Church, and shall abide with it for ever, as our Lord has promised.

he makes good his Promise to his Church: (i) *Lo I am with you to the End of the World.* He is with his Church by his *Ministers*, who are the *Stewards* and *Dispensers* of his *Word* and *Sacraments*. He is with his *Ministers* by his *Holy-Spirit* the Comforter, to enable them *Authoritatively* and *Effectually* to bless in his Name. From hence it follows, that if the *Clergy* break this sacred Bond, and keep not the Unity of the Spirit, they lose their Authority, and cannot *effectually* minister in Holy-Things. And if the *Laity* follow such *Clergy*, or abandon, or break from *truly authorized Officers* of Christ, they become like Branches broken off from the Vine, without Sap and Nourishment; or, like Limbs cut off from the Body, without Spirit and Life.

Again, we must note, that this One Catholick-Church (stiled *Catholick*, to denote, that the Church as *One* contains all *Ages* and *Places* throughout the World, from the Beginning to the End of it) is called the *One Holy-Church* for these Reasons.

1st. Because it consists of Persons *called* or *chosen* out of the *World* to be a peculiar People unto GOD, zealous of good Works; such as are devoted to the living GOD, to serve him in Righteousness and true Holiness. And therefore,

2ly. All the *Ministers* of the *Gospel* must be *Preachers* of *Righteousness*. If they teach the People to be *unjust*, to do *wrong*, or any sinful Thing, they become *Wolves*, and cease to be *Ministers* of the *Gospel* of *Christ*, who hath called us to *Holiness*;

(i) *Matt. xxviii. 20.*

liness; at least, while they are such *Teachers*, nor ought the Sheep to follow such *Shepherds*. And therefore,

3ly. All Members of the Church, however they may fail in their *Practice*, are bound to *profess* Holiness, or else they ought as dead Branches to be *cut off* from the Communion of Christians, and from these Reasons, the Church is called and believed *Holy*.

It must also be considered, that this One Holy Catholick Church, this mystical Body of Christ, is not *dead* and inoperative, but is *living*, as animated by the One Holy-Spirit, and fruitful in good Works, and diligent in the Discharge of all GOD's Commandments, of which GOD's *publick Worship*, most properly and chiefly belongs to it, as a *Society* or *Body*. And as the publick Worship of GOD is a *Duty* which we are all bound by *Nature* and *Revelation* to perform, so there is much Comfort and Benefit to all sober Minds, when it is pure as it ought to be.

But then, whatever is done, or designed for GOD's Worship, or Service, must be agreeable to the Divine Nature, and correspondent to GOD's Will and holy Commandments: for if our Worship be not *holy* and *true*, and offered with pure Minds, instead of Honour to GOD, it becomes offensive Profanation, and instead of an (k) *acceptable Service*, such Worship is an *Abomination*. * For to GOD, who is Holiness it self, nothing

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thing

(k) Rom. xii. 1. * No unclean Thing must be offered to the LORD, nothing that hath any Blemish or Illfavouredness. Deut. xvii. 1.

thing but what is holy can be acceptable. (1) *The righteous Lord loveth Righteousness: But the wicked and him that loveth Violence his Soul hateth.*

Therefore, where the Worship is made inconsistent with GOD's Honour, by being *unholy*, there our Obligation to join in such Worship ceaseth, and we are bound in Duty to avoid it, and shew our Dislike of it: For as we said above, our Worship, our Prayers, and the like, can be no longer a Duty, or Benefit to us, than they are acceptable to GOD. And we may be sure they can be no longer acceptable to him, than they are agreeable to his Nature, as being fram'd according to Truth and Righteousness, and offered up to him in Faith and Sincerity of Heart.

From hence it follows, that all Christians are under the greatest Obligations imaginable to consider Two Things, *viz.*

1st. *What Worship, what Prayers they presume to offer up, what Service they perform to GOD.* And,

2^{ly}. They must consider by *whom* Prayers are offered up, because as Christians, we belong to Christ's Body, the Church; and because of the Order in which all the Members are ranged and knit together: For as it hath been proved above, and is necessary to be inculcated here. It is not an indiscriminate Number of People, promiscuous without Method or Connection, but a *Body*, as other political Societies are; and of this *Body*, Christ himself is the *Head*: And our publick Worship is the Service of this Body; and it is the

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(1) *Psal. xi. 5, 8.*

Worship of every individual Christian, as they are Members of Christ: For as the natural Body consists of divers Parts and Members, duly disposed, and compacted together, without which they cannot live; so the Church consists of divers Persons, of different Qualities, Powers and Conditions, as hath been shewn above, and must be well considered in the Question proposed.

For they who govern this Society, which is founded upon a divine Charter to spiritual Purposes, must do it by *Christ's Authority*, who as Head of his Church, (m) gave some Apostles, some Pastors and Teachers, for the work of the Ministry, for the edifying of the Body of Christ. *

The Work of the Ministry then cannot lie in common, to be taken up, and exercised by any One that will, but by such only as are lawfully thereunto called. (n) *How shall they preach except they be sent.* And thus said our Saviour to his Apostles, when he gave them Commission to gather and govern his Church; (o) *As my Father sent me, so send I you.* And upon this Ground St. Paul argues concerning the priestly Office in the Church. (p) *No Man taketh this Honour to himself but he that is called of GOD, as was Aaron.* †

D 5 So.

(m) Eph. iv. 11; 12. *See this solidly and largely proved by Dr. Potter in his excellent Discourse of Church Government. Chap. 5. Pag. 234, &c. (n) Rom. 10. 15. (o) John xx. 21. (p) Heb. v. 4. † If thou occasionally comest into any City, do not simply enquire for the House of God, for Hereticks and Schismaticks call the Places of their Assemblies, GOD's House. Neither do thou ask at large for the Church, but for the *Catholic Church*. St. Cyril Hierus. Catechisin 18. Pag. 222. Edit. Paris.

So then, as there can be no Church without Officers, viz. Bishops or Priests; and none can minister as such in the Church of Christ, but those who derive their Authority from him; so none ought to subject, or join themselves to any for divine Offices, but to those who are *duly* and *rightly* qualified and invested with *Authority* from *GOD* to perform *them*. And none can have that, who are cut off by *Excommunication*, or have cut themselves off by *Heresy* or *Schism*.

Saul lost his Kingdom by presuming to offer Sacrifice, which was the Priest's Office. Uzziah was stricken dead for meddling with the Ark, tho' but to save it. (q) Uzziah was stricken with Leprosie for presuming to burn Incense.

This Presumption of ministring in Holy-things, without *Commission*, was the Sin of *Korah* and his *Complices*. And of how great Consequence that was, appears by the dreadful Judgment which was executed upon them. And as for those who *join* with them, they become *Partakers* of their *Sin* and may therefore expect to share in their *Punishment*, at least they forfeit their Title to *GOD's Blessing*, and the Benefit of all other spiritual Graces, which can only be had, by keeping the *Unity of the Spirit in the Band of Peace*. Our Saviour promiseth his Presence only to those who were *gathered together in his Name*, that is, by and under his Authority. Where the Succession is broken, (as it is in *Schism*) the Sequence is interrupted, and they cannot derive the Holy-

(q) II. Chron. XIV. 19

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Holy-Spirit upon others, who have it not themselves. *

As therefore it concerns all Christians to consider to what Ecclesiastical-Officers, or Priests they join themselves. So,

2ly. It concerns them no less to consider what *Sacrifice*, what *Service*, what *Prayers* are offered up; for as an *intruding*, or *schismatical Priest*, who wants *Authority* for what he presumes to do, renders the *Service fruitless*: So if a *Priest* that is *lawfully* called, shall offer up *polluted*, *unholy Prayers*, they render themselves and him odious to the Almighty; and whoever *wittingly* joins with him, becomes *Partaker* of his *Guilt*. Upon this Foot it is, as I conceive, that *Roman Catholics* communicate not with us, because they hold our Priesthood to be *schismatical*; nor do we communicate with them, because *their Service is corrupt*, and their Priesthood affected by it, with Respect to the true Catholick-Church.

In some such Cases it is commonly pretended, that when we go into *Congregations* where there are *immoral Prayers*, we let those Prayers alone (If we are at Liberty to pick and choose our Prayers, and to let what we dislike alone, and are not concerned to what Priest we join our selves, we may go into any *popish Assemblies* to worship, or even into a *Turkish Mosque*, which every sober Christian abominates) and do not join in them. And when it is not known that the Priest intends to offer up such *sinful Prayers*, this may excuse those who are present, but do not join in them: D 6

* *Isa. l. to Ampliloch. Can. I.*

them: But if he knows before, that the *Service* is *corrupt*, it will not excuse, tho' *AMEN* be not said to them: And yet perhaps few People are, or can be so attentive always, as never to drop an *AMEN*, through Inadvertency to such Prayer.

But, be this as it will, If any one goes to a Congregation, where *some* of the *Prayers* are such as he cannot join in; what doth he repair to that Assembly for? Certainly the Ends of such solemn Assemblies are frustrated by it; for the End of assembling for Divine Service is, (r) *That with One Mind, and with One Mouth, we may glorifie G O D*; that is, that all the Congregation may have the same Thoughts and Desires, and utter the same Words in Conjunction with the Priest, who is the Mouth of the People. †*†

But the Absurdity of going to Congregations where there are *immoral Prayers*, is further apparent from this Consideration, That every particular Congregation duly assembled with their Priest, resembleth the *whole Church* of Christ, as being an homogenial † Part of it, and is therefore Sound and Catholick, as in Union, Coherence,

(r.) Rom. xv. 6. † One Prayer, One Supplication. Ignatius Ep. ad Magnes. Cap. 7. * Justin Martyr also calls these *COMMON-PRAYERS*, Apol. 1. as our Publick Service is called, because all do, or should join in them. † And Dr. Potter in his Discourse of Church Government, Cap. 5. Pag. 245. saith, *It is impossible for the Congregation to join in one Prayer, but by attending to the Priest, who is the Mouth of the Congregation.* † That is, The Part being like the Whole.

tence, and Conjunction with it, which originally is Holy and Catholick. And thus is Christ virtually and beneficially present with Christians so assembled. And as Christ is the *Head* of the whole Church, so is every *Priest* for the Time Officiating, the *Representative Head* or *Mouth* of that Assembly where he officiates, and all the Congregation are joined to him as such. This Truth was long ago insisted on by our learned Mr. Mede, and so clearly and fully expressed by Mr. Nelson, in his excellent Book of the *Fasts and Feasts of the Church*, thus, * *The Actions of Men in holy Assemblies, are not like their private Actions at other Times: For all the Actions in publick, are to be accounted as one Action of the whole Body; every Prayer, the Prayer of all, as one: Whatsoever Worship GOD requires of any one alone, the same also he requires of all met together, as one: From whence it is plain, That whosoever repairs to Assemblies, where he knows immoral Prayers are Part of the publick Worship, he makes those Prayers to become his own, whether he approves them or not.*

From the Nature of the Thing then, and from the whole Tenor of the Gospel, it is manifest, that a *regular Priesthood*, and an *holy and uniform Worship* is required for all Christians, (Can that be publick Worship where the Priest and one Part of the Congregation are praying one Way, and the other Part are praying another? Or, can he be a Priest to them in *Publick*, who are uttering Prayers of their own, and *Privately* also?
Or,

Or, can *private* Christians be their *own* Priest in *Publick*, and offer their own *Sacrifice*? They must be so, unless they join with the Priest, where as they say, they do not) in which they may and must unanimously agree: For, if they do not, the Institution of Christ is violated, and the Worship corrupted, and made ineffectual to the Purposes for which it is offered up.

The Church of *Corinth* fell into a Mischief of this Kind, when they had Divisions in their religious Assemblies, and were reprov'd by St. Paul for it; tho' they seem not to have had any *im. moral* Prayers in their Worship; for he saith (f) *Their coming together* (in such Manner) *was not for the Better, but for the Worse.* In the first Chapter of this Epistle to the *Corinthians* you may see there were Contentions among them, while (t) *One said, he was of Paul, another of Apollos, another of Cephas, and another of Christ.* And this was contrary to what St. Paul earnestly besought them. (v) *By the Name of our Lord Jesus Christ, that they should speak the same Things, and be perfectly joined together in the same Mind, and in the same Judgment.* These Contentions and Divisions among the *Corinthians* in their religious Assemblies, I conceive to have been about *some Persons* for whom Prayers were to be offered up, for as St. Paul directs (x) *Prayers and Supplications to be made for Kings, and all that are in Authority:* So Piety and Gratitude, made it a constant Practice to remember in their Prayers the Bishop of the Church.

(f) I. Cor. xi. 17, 18. (t) I. Cor. i. 12. (v) I. Cor. i. 10.
(x) I. Tim. ii. 1, 2.

Church for the Time being, and the Authors of their Conversion to Christianity; and other Benefactors, to whom they were in any great Degree obliged. And many at *Corinth* might probably have different Authors of their (y) *Conversion*, as they had of their *Baptism*; and so I conceive they came to differ in their Prayers, while each strove to have their Friends preferred. And this Difference, small as it may seem to have been, spoiled their Devotions, and brought a severe Re- proof from the Apostle upon them.

As St. *Paul* exhorted and besought the *Corinthians* to avoid Contentions, or Schisms, as hindring, and corrupting their Devotions, which all Christians ought to be very careful of: So in the Church at *Carthage*, in a Time of Persecution, St. *Cyprian*, the Bishop of it, wrote to his Presbyters, Deacons and People, earnestly pressing them, both to Diligence and Unanimity in their Prayers. And he tells them that he had a Vision, in which it was said, *Ask and ye shall receive*; and then the People (in the Vision Present) were commanded to pray for *some Persons* who were recommended to their Prayers: But the People differed both in their Words and Wills; and that this was displeasing to him, who said, *Ask and ye shall receive*, St. *Cyprian* tells them the Calamity of Persecution had not happened if the Brethren had been *Unanimous*; and he earnestly presses them, as St. *Paul* does all Christians, to avoid *Discord* in their *Devotions*, because it would hinder the good Effect of them, but to labour to be

be as the Christians were described to have been,
(z) *Of one Heart and of one Soul.* *

By all this it appears, that *Unanimity* is necessary, very necessary to recommend our Prayers to Almighty G O D; and that therefore we ought not to go to Congregations, where the Prayers are such as we cannot join in throughout. (If we seem to pray with the Congregation and do not, it is *Hypocrisie* with Men: And if we pray with the Congregation, and yet mean not what we utter to G O D, it is abominable *Hypocrisie* with him. † (a) *Again I say unto you, that if two of you shall agree on Earth, as touching any Thing they shall ask, it shall be done for them, of my Father which is in Heaven.* ‡ G O D who makes Men to be of one Mind in an House, will admit none into his eternal heavenly Habitation, but those who are unanimous in their Prayers.)

Obj. Here some good People grow uneasy out of *Fear*, that they should live like Heathens, and, as *without G O D in the World*, if they should not repair to some Place of *publick Worship*; for which they can have no Opportunity but in such Congre-

(z) *Acts* iv. 32. * Imo vero nec venissent hæc mala, si in Unam Fraternitas fuisset animata. St. Cyr. Fp. II. p. 24.
† Sic loquendum cum Deo, tanquam homines audiant, et sic loquendum cum hominibus, tanquam Deus audiat. *Macrob. Saturnal. Lib. 4. Cap. 7.* (a) *Mat.* xviii. 19.
‡ Deus qui inhabitare facit Unanimes in Domo, non admittit in Divinam & æternam Domum nisi eos apud quos est Unanimis Oratio. St. Cyprian *de Orat. Domin.* Page 142. Edit. Oxon.

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gregations, as are mentioned in the Question at the Head of this Discourse.

By what has been already said, it appears, That refusing to be of such Congregations, is not *living without GOD*, but, *adhering more firmly to Him*, and giving Proof of a greater Reverence and Regard to the Purity and Holiness of his Divine Nature; and is a nobler Testimony of our godly Fear and Sincerity of Heart, when we refuse to appear where the Name of GOD is profaned by an open Violation of his Laws, because (*b*) *Obedience is better than Sacrifice.* (* *In Time of Persecution, my beloved Brethren, when you see our Assemblies broken up, our Congregations scattered, and the Pastors not permitted to preach, be not moved; for whoever by such Means is separated from the Flock in Body, but not in Heart and Mind, ought not to be perplexed, because he can never be alone in his Flight, who hath Christ for his Companion; nor can he who keeps the Temple of GOD, be ever, or any where without GOD.*) And GOD has no need of our Prayers. What publick Worship had *Elijah* by the Brook *Cherith* where the Ravens fed him?

(*b*) *I. Sam. xv. 22.* * *Nec quisquam, Fratres Dilectissimi, cum populum nostrum fugari metu conspexerit Persecutionis, conturbetur, quod collectam Fraternitatem non videat, nec tractantes Episcopos audiat. Ubi cumq; in illis diebus Unusquisq; Patrum fuerit, a Grege interim Necessitate Temporis Corpore, non Spiritu Separatus, non moveatur; solus non est cui Christus in fuga Comes: Solus non est, qui Templum Dei servans Ubi cumq; fuerit sine Deo non est.* *St. Cyprian Ep. 58. p. 122. Edit. Oxon.*

him? Or those excellent Persons (b) Of whom the World was not worthy, who are said to have wandered in Deserts, in Mountains, in Dens, and in Caves of the Earth? These were not without GOD, nor cut off from the Church, tho' they could not be in the solemn Assemblies. The like was the Case of the Martyrs in the first Ages of Christianity, who, for the Truth's Sake, were condemned to work in the Mines, and were imprisoned, and could not therefore come at any religious Assemblies, and yet were not, nor did they think themselves, as without GOD in the World.

We are to consider, as was hinted above, That GOD does not want our Prayers to inform him of our Desires, or to move him to gratifie them, otherwise, than as he requires our Homage and Service, which we must always pay him, as above proved, or else they will not be acceptable to him, and if they be not, to be sure they will bring down no Blessing upon us.

Under such Circumstances therefore, when good Christians can have no Recourse to lawful Assemblies, where an holy Worship is offered up by a warrantable Priesthood (that Priesthood only is warrantable which acts in the Unity of the Church; for Christ never gave Power to any to act against his Body the Church, for what Power he gave was for Edification, for as St. Paul saith, (c) *We can do nothing against, but for the Truth*; therefore no Bishop can ordain authoritatively in, or into Schism; nor can Persons ordain'd, bless in the Name of Christ, because they have not his Authority to act

(b) Heb. xi. 38. (c) II. Cor. xiii. 8.

act by) let them repair to their Closets, and there offer up such Prayers as are agreeable to Almighty GOD: And, if they can, let them do it about the *Time* of the *solemn Assemblies*, and in Heart, or Mind and Wish, make themselves Members of such Congregations, by offering up in *Substance*, at least the *same* Prayers, Thus the Prophet *Daniel*, when in Captivity at *Babylon* (d) *went up into his Chamber, and opening his Windows towards Jerusalem*, the Place of GOD's solemn Worship, there made his Prayer with an Eye of Faith, looking to, and joining Desire with that Worship, which was, or ought, there to be performed. And this (I doubt not) made him look'd upon by GOD, as a true Member of the *Jerusalem Church*, and gave him the Benefit of that Worship, tho' not present at it. Nor is it to be questioned, but that Christians from the like Practice will have the like Benefit.

But while People are thus kept from the solemn Assemblies they must not be idle, but must take Care to be rather more assiduous, and to offer up some Prayers to Almighty GOD, on the Behalf of his poor Church, so miserably torn and afflicted with Heresies and Schisms: That he would be pleased to pour out a Spirit of Holiness and Peace upon it, That his Publick Worship may be established with Truth and Purity every where; That sincere Christians may find in all Places the desirable Opportunity of serving GOD with good Consciences.

The Sum of all is this, That there is but *One Lord, One Faith, One Baptism, but One Body,*
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(d) Dan. vi. 10.

the Church, under One Head Christ Jesus, and but One Holy-Spirit to sanctifie and quicken this Body; And One Priesthood to minister in his Name. And the Consequence of this is, That there can be but One true Communion, out of which, I know no Title any one hath to GOD's covenanted Mercy. Upon this Foot, the true Members of the Church of England, either at Home or Abroad, join in no Communion with Roman Catholicks, nor with any at Geneva, or else where of that Sect or any other, for the Corruptness of the Service in one Party, and the Defect of the Priesthood in the other; whatsoever Communion there are, which are not of the true Church of England, no sound Member of Her can lawfully communicate in them; for, so to do, is an Act of Schism, which our Church solemnly prays to be delivered from.

✠ *If the Church of England before the Revolution was in the one true Communion of the Catholick Church, then those who at the Revolution abandoned Her Doctrine, and Her Bishops, cannot be of Her Communion, and by Consequence not of the One Right Communion.*

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S I R,

I Perswade my self that you are not ignorant that there is an unhappy Schism made in our Church, by the Deprivation of the *Metropolitan*, and other Bishops, with Multitudes of the Clergy soon after the *Revolution*. Schism (you know) is a Guilt of the most dangerous Nature, for it cuts us off from the *Catholick-Church*, and bars us all the Rights and Privileges of Christians. The Church has declared that Schismatics can make no regular Claim to the Benefits of the *New-Covenant*, that they are in no better State than Heathens, and justly forfeit the Protection of the good Angels, who minister only to the *Heirs of Salvation*.

Schism then being a Sin so dangerous in its Consequences, it behoves every serious Christian, who has any Regard to his spiritual Welfare here, and his Salvation hereafter, to enquire whether he is not envolved in this Guilt; and especially it highly concerns every *Clergyman* to enquire into the unhappy Occasion of it, and then to defend his Communion from the Imputation of it.

The *non-complying* Clergy, lay the Charge very home upon those of your Communion, and I believe may defend their own Practice, not only with plausible, but invincible Arguments, the
Word

Word of GOD: The Principles and Practices of the primitive and purest Ages of Christianity; and the Reason of the Thing it self declare on their Side.

I presume you will readily grant, that the extruded Bishops and Clergy in *England*, and the whole College of Bishops with their Clergy in *Scotland*, were at the *Revolution* sufficiently empowered to exercise their respective Functions. It is evident that they never had any canonical and Ecclesiastical Censure past upon them, and that they were not deposed by any regular Synod of Bishops; but their Deprivation was made by a *State Act*, and meer *secular Authority*: For tho' there were some Bishops in the House of Lords when the *Act* past, yet we must consider that they voted there, not as Bishops, but Lords of Parliament; and that their Votes (supposing them lawful) were foreign to their Character of Bishops, and since they sit only as *Peers* of the Realm, and not as Bishops of the *Catholick Church*; consequently all Acts they pass there, are only of a secular Nature. The Case therefore being thus, that the Bishops and Clergy aforesaid, were deprived by a meer *secular Authority*, let us enquire whether such a Deprivation is legal and regular, and validly oblig'd them to desist from their Office, and quit the Care of those Souls (e) over which the *Holy Ghost* had made them *Overseers*? For if the Power that deprived them, was incompetent, and had no rightful Authority to do it; I cannot see but the extruded Bishops and Clergy were still oblig-

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(e) Acts xl. 28.

ed to exercise their Functions, and the People were still under an Obligation to be subject to them: And if so, then those that intruded into their *Sees* were base *Usurpers* of others *Rights*, they were but *Pseudo-episcopi*, or *Anti-Bishops*, and could make no regular Claim, and Title to our Obedience.

I suppose you will grant that if Dr. *Til*— had by Force possessed himself of the See of *Canterbury*, and turned out the *Metropolitan* before the Commencement of the *depriving Act*, that such a Practice had been an unwarrantable Usurpation, and necessarily involved him, and his Adherents in the Guilt of a dangerous and damnable *Schism*. If therefore I can prove that the depriving Act was in its own Nature unjust, invalid, and no ways obliging, then it appears that the Case is the same as if there had been no such Act past; for an invalid Act leaves the Conscience just as it found it, and lays no Manner of Obligation upon any Person.

I presume you will not deny, that if the Church can be proved to be a Society, or Corporation, distinct and independant on the State, and that Ecclesiastical Polity belongs only to Ecclesiasticks, that then a State Deprivation is in it self altogether null, and invalid, and no ways obliging any Persons.

We will not dispute now whether the *Parliament* which made this Act was *legally constituted*, for you know it is not safe nor prudent to dispute that Matter here, therefore we will talk *secundum Act. Guli. &c.* and agree for the present to write in the same Stile as my L--d of L----n's late Letter to his Clergy.

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We will grant for Argument Sake (I would not have you mistake me) that *K. W.* of *pious Memory*, &c. was our *rightful* and *lawful* Sovereign according to the municipal Laws of the Land, and the Principles of the Church of *England*, and that the *depriving* Parliament which he conven'd was a legal and fairly constituted *Senate* ; for that it was a *wise, honest* and *religious* One, who dares deny ; but yet *Humanum est errare*, these good Men might mistake, and by Accident concern themselves in such Things as were wholly foreign to the Business of any Parliament ; that they did so in some Cases, and particularly in this before us, I shall undertake to prove,

First, From the *Nature, Constitution* and *Polity* of the *Catholick-Church*.

Secondly, From the Reason of the Thing. And

Thirdly, From the Practice of the Apostles, and primitive Christians.

That the Parliament (supposing no Objection could be brought against the Legality of its Constitution) had no rightful Power or Authority to deprive the Bishops, &c. I shall undertake to prove from the Nature, Constitution and Polity of the Church. And that we may the more easily understand this, let us enquire under what Names the Church is represented and described in the holy Writings ; it is called the (*f*) *Kingdom of G O D*, and (*g*) *Dominion of Christ*,
(*h*) *The*

(*f*) *Matt.* iv. 23. x. 7. xvi. 28. xxi. 43. *Mark* i. 14. *Luke* i. 32, 33. viii. 1. xxi. 31. *Acts* i. 3. viii. 12. xx. 25. xxviii. 31. *Coloss.* i. 13. (*g*) *Dan.* xi. 44. vii. 14, 27. *Heb.* i. 8. xi. 8. *I. Tim.* vi. 15. *Rev.* xvii. 14. xix. 16. *Acts* xi. 34, 36. *Rom.* xiv. 9. *Phil.* xi, 9, 10, 11.

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(*h*) *The City of GOD*, (*i*) *The House and Household of GOD*, (*k*) *The Temple of GOD*, (*l*) *The Common-Wealth of Israel*, and the (*m*) *Body of Christ*, to signifie that it is a spiritual Society or Corporation, of which Christ is the Head, and all particular Churches are Members. I know Mr. *A. B.* doth allow that the Government of this spiritual Kingdom is committed to Bishops, who are the Vicars and Vicegerents of their Lord, in his Regal as well as Sacerdotal Office. I am sensible Mr. *A. B.* is no Enemy to the Constitution of the Church of *England*, as governed by Diocesan Bishops; and therefore need not spend Time in proving what I know he will so readily grant: What therefore I shall do, is, to shew that these *spiritual Princes and Governors* derive their Authority from Christ alone, and not from the People, or by Virtue of any Commission from the *Prince*, and that they are altogether independant in Matters purely spiritual, on the State.

This, Sir, doth appear plain from that Passage of our Saviour, (*n*) *As my Father hath sent me, even so send I you; whose soever Sins ye remit, they are remitted, &c.* And for this Reason the Apostles and Bishops are called (*o*) *Ambassadors* and (*p*) *Ministers of Christ*; and the People are commanded to (*q*) *obey and submit themselves to*
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(*h*) *Heb.* xii. 22. xiii. 14. *Gal.* iv. 25, 26. (*i*) *Heb.* iii. 1, 2, 3, 4, 5, 6. *Eph.* ii. 19. *I. Tim.* iii. 15. *I. Pet.* ii. 5.
 (*k*) *I. Cor.* iii. 16. vi. 19. *II. Cor.* vi. 16. *Eph.* ii. 21, 22.
 (*l*) *Eph.* ii. 12, (*m*) *Eph.* i. 22, 23. *Ch.* iv. ver. 4, 12, 15.
Rom. xii. 5. *I. Cor.* xii. 27. *Colos.* i. 18. 24. (*n*) *John* xx. 21, 23. (*o*) *II. Cor.* v. 20. (*p*) *I. Cor.* iv. 1. (*q*) *Heb.* xiii. 17.

those who have this spiritual Authority. And that this Power was not to cease upon the Death of the Apostles is very plain from that Promise of our Saviour, (*r*) *And lo, I am with you alway even unto the End of the World.*

This *Commission* Sir, was the most solemn, full, and important *Commission* that was ever given to Men, if we consider (*s*) *That it was given to the Apostles just as our Saviour ascended into Heaven;* (*t*) *That it was given in the Name of God the Father as well as in his own Name.* And the Matter of it shews the vast Importance of it; for by Virtue of this *Commission* they were authoriz'd to (*v*) *Preach to all Nations,* and against all Religions, to *Baptize* and *Profelyte* the Subjects of every Government, and to form them into spiritual Societies and Churches; By Virtue of this *Commission* they elected (*x*) *Matthias* an Apostle to supply the Place of the Traitor *Judas*, and consecrated Bishops, Presbyters and Deacons, In a Word, by Virtue of this *Commission*, they divided the converted World into spiritual Districts, and did not only call and hold religious Assemblies for the Worship of GOD, but provincial Meetings for setting the Discipline of the Church: Nay, they challenged Maintenance, and demanded Contributions of their spiritual Subjects. They set up Courts of spiritual Judicature, and inflicted spiritual Censures and Punishments by an Authority wholly independent on the secular Power, and

(*r*) *Matt. xxviii. 20.* (*s*) *Mar. xvi. 15, 16, 17, 18, 19.*
 (*t*) *Matt. xxviii. 18, 19. John xx. 21, 22.* (*v*) *Luke xxiv. 47.* (*x*) *Acts i. 26.*

and directly contrary to the Laws of their Country. After the Apostles died, the Bishops who succeeded them in the Government of the Church, acted in the same Manner by Virtue of the Apostolical *Commission*. They continued to proselyte the World, and divide it into spiritual *Urbicarian Principalities*, which we call Diocesses; and governed these Principalities by known Church Laws and Canons, which were instituted by the Apostolical or Episcopal College; and in short, in all their Proceedings in those Affairs, they acted altogether independently on the secular Powers, and against their Laws and expresse Commands.

The *Commission* by which the Apostles and their Successors acted independently on the State, is still in Force, or it is not. If it is not in Force now, I shall be glad to know the Time when it expired, because, if it is now out of Date, I think the Church and its Ministers must sink with it; and the Church of *England* ought no longer by Virtue of it to consecrate Bishops, and ordain Priests and Deacons *In the Name of the Father, Son, and Holy Ghost*; it ought not to pretend by the Authority it derives from the Apostolical *Commission* to set its Bishops over their respective Flocks. And to be plain, if the *Commission* which our Saviour gave his Apostles is now out of Date, then I think our Preaching, and all our Ministerial-Actions are in vain, and the Kingdom of GOD which commenced from thence is now at an End. But if this *Commission* is still in Force, and the Church by Virtue of it is still independent in its spiritual Jurisdictions and Powers on the State, then I think it naturally follows that the *Depri- vation* of our *Holy-Fathers* by *K. W.* and his *Con-*

vention, was unjust, invalid and null; and those Bishops who in Consequence of this Act intruded into their Sees, were uncanonical Usurpers of others Rights, and broke in upon the Unity and Discipline of the Church.

2ly. The Invalidity of the State Deprivation will appear from the Reason of the Thing it self. We cannot suppose that when our Saviour constituted his Church (which was to continue as long as the World it self) he would not give it such Rules as should be most conducive to its lasting Security; for he knew that for many Ages, the Princes of the whole World would be arm'd against it. Had the Government of the Church depended upon the Allowance of the *Civil Magistrate*, Christianity must have been but very short liv'd in the World. Christian Assemblies, Consecrations of Bishops, Ordination of Priests and Deacons, both the Sacraments and the whole Discipline of the Church, must have been intirely at the Mercy of Infidels and Hereticks for many Ages. Bishops could not have been consecrated, nor settled by the Church in their Districts, nor could any of the Clergy have performed their respective Offices, unless they had first a Licence from the secular Powers: For if the *Spiritual Supremacy* were the Right of the Magistrate, it would be our Duty to own and submit to it, tho' they should never so much abuse it in their Administration; and no Person ought to oppose their Commands (for this would be a breaking in upon their Rights) tho' it was to support the best Cause and Religion in the World, because we are not to *do Evil that Good may come of it*. Rom. lii. 8.

You

You are sensible, Sir, that the Church could not subsist without Government and Rules : but if the Church derived its Authority, or depended upon a *Lay Grant* or Permission for its Regimen, then certainly it would be in the Power of the Civil Magistrates to ruin it whenever they shall please.

You cannot but own King *James* was invested by the Laws of the Land, and the Canons of the Church with as much Authority in Ecclesiastical Affairs as ever *K. W.* was ; and I am sure, if we put their Virtues and pious Inclinations in the Scale, the unfortunate *K. James* with all his Faults, will not fall so infinitely short as some imagine. And yet the Bishop of *London* when convey'd before the High Commission Court for not suspending *D. Sharp*, denied the Authority of that Court to *examine, censure, or suspend* him ; and insisted, that if he had done any Thing contrary to his Duty as a Bishop, he was not accountable to any but the Church, which was to proceed against him according to her *Canons*. * This Plea of my L. of *London* against the *Lay-Powers* intermeddling with Ecclesiastical Matters, was thought a just and reasonable Defence against the Proceedings of *K. James* ; and why it should not hold good in the Case of his *Metropolitan* and *Colleagues*, I protest I cannot find out.

I beg you farther to consider that as the State never had a Right to consecrate Bishops; nor confer the other Orders on any Man, nor can it com-

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* *Vide Kenners 3d. Vol. of the History of England, Reign of K. James 2d.*

mit the Care of Souls to those who are consecrated; and ordain'd; (for by Virtue of their Patronage they can only present them with the Temporalities annex'd to the spiritual Charge the Church intrusts them with) so they cannot rightfully take away their Characters or justly hinder them for exercising their Functions: For it is unreasonable to suppose that any can lawfully extinguish or limit that Power they never were capable of granting. I presume Mr. *A. B.* will readily own that every Man that is admitted into the Church by Baptism, does thereupon commence a Member and Subject of it; and that the greatest *Princes* become Members and Subjects of it, in the same Manner as all other Men do: For we become Members and Subjects of the Church, not as Men, but as Christians. You must likewise own that all Christians, as well *Kings* as other Men, cease to be Members of the Church when they are lawfully excommunicated, or when by open *Heresy* they apostatize from Christianity, or when they separate from their *rightful* Bishops, and run into schismatical Communion. I need not, I believe, guard against this Proposition, since you are not unacquainted that 'tis our fixt Principal, that Religion is no Bar to Government, and that Excommunication gives no Right to the Subject to withdraw his Allegiance from the Prince.

If therefore Princes, as well as other Men, by being baptized become Subjects of the Church and are liable for *Heresy*, &c. to a legal Excommunication, pray tell me, how, they being spiritual Subjects can have a Right to deprive their spiritual Governors? It is a Mistake to think that the Coalition or Union of the Church and State,
by

by the Kingdom's becoming Christian, releases them from being Subjects, or gives them any Right over their spiritual Governors in spiritual Matters; for this Union of the Church with the State doth *ipso facto* determine as soon as ever the State invades the original Rights of the Church. As for instance, The Persecution of *Julian* the Apostate and *Valens* the *Arian* Emperor, broke the Coalition of the Church and State in the *Roman* Empire.

I believe, Sir, you cannot assign any Reason † why the Union of the Civil with the Ecclesiastical Laws and Government, should give the State any more Pretence of Right to usurp it over the Church or invade its spiritual Rights, which it derives from Christ, than it gives the Church to usurp it over the State, or invade its temporal Rights, which it derives from G O D. If the Coalition which naturally follows the Conversion of the State, alters the Case and Condition of the Church, or any way changes its original Constitution and Polity; Pray Sir, tell me how it doth, or why it should do it? I cannot find that G O D has any where revealed that the State should have any more Authority over the Church when it becomes Christian, than it had in a State of Infidelity; and I am sure, this Authority cannot be implied in the Notion of Baptism; for if Baptism gives them a Right which they had not before, then every Christian Peasant may claim it; and this Notion would make the Constitution of the Church very monstrous, for every one would have a Right to govern and none would be under any O-

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† *Theodoret Hist. Eccles. Lib. 4. C. 8.*

obligation to be governed. You are mistaken, Sir, if you think the Conversion of a Prince gives him any new Jurisdiction; for as Magistracy in general doth not imply a Right to a spiritual Authority, so neither doth his being a Christian derive it to him; for, *spiritual Dominion is no more founded in Grace than temporal.*

Suppose, Sir, that St. Peter, and St. Paul had converted and baptized the Emperor and Senate of Rome; do you think that after their Baptism they would have had any more Right or Authority to deprive them of the Exercise of their Apostolical Office, or to discharge their spiritual Subjects from their Obedience to them, than they had before. Suppose the Senate had enacted, that the Apostles should come, and solemnly perjure themselves, and agree to the highest Acts of Injustice and Immorality, at, or before the first Day of ———. Or that afterwards they should be suspended or deprived. Do you think, Sir, the Apostles would have complied with their wicked Demands, or have thought that their Act of Deprivation would have validly obliged them to quit their Apostolical Charge? But besides this Coalition which naturally follows the Conversion of the State, you were pleased to tell me, that the Church for some valuable Considerations has several Times, upon some Occasions modified the Exercise of her just Power, and made large Concessions of her Rights and Privileges to the Crown, and thereby strongly obliged herself to it. But, Sir, I hope you will consider, that these Grants and Concessions were conditional, and given in Confidence that they should not be abused, or turned to her Disadvantage; and that as soon as
ever

ever the State should make Use of those Cessions or Compacts of the Church, to her Prejudice, they *ipso facto* determine and cease to be obliging. If any of these Cessions were in their own Nature unreasonable, and granted by the Church when it lay under a general Corruption and Degeneracy, or were forcibly extorted from her, when few had Christianity and Courage enough to defend her Charter against the Crown's Encroachments and Usurpation. I hope, Sir, you will grant, that these Rights ought to be claimed, and resumed by her, and that it is the Duty of her faithful Sons to stand by her Claim even at the Hazard of the most violent Persecutions. For suppose the Bishops in *Henry* the 8th's Time had surrendered the whole Apostolical Charter, * as they actually did some of the fundamental Rights of the Church; can you think such a base Act could validly oblige their Successors? For if this were true, the Church (which is to continue to the End of the World) would be in a very precarious Condition, and in great Danger of being, some Time or other entirely lost. We are to consider that the Church is Christ's Kingdom, and that none of his Ministers can upon any Consideration whatever, make any Contract or Cessions, which are prejudicial to the Interest of their Lord. The Powers they have are intrusted with them by Christ for the Good of his Church; and they are obliged to convey down the same

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Powers.

* The Bishops in *Hen.* the 8th's Time agreed to take their Bishopricks by Commission from the King, and to hold them *durante bene placito*. *Hist. England.*

Powers entire to their Successors; and therefore, if they at any Time for their own personal Interest and Conveniences have alienated this Power, and betrayed their Trust; such unfaithful Acts and Behaviour do no Ways oblige G O D, nor his faithful Servants who shall succeed them.

Can you tell me, Sir, any Consideration which the State is capable to give, which can balance the Loss and Ruin of the Church Polity? Will the Title of my *Lord*, and a Privilege to vote in the House of *Peers* make amends for the Loss of those spiritual Rights and Privileges, which Christ gave to his Bishops? Or do you in Conscience think that the Bishops sharing in the Princes Temporal Favours will allow them to make such Cessions as destroy the Self-subsistency of the Church, and make it depend upon their Will and Humour? 'Tis a grievous Tyranny and Sin in the State to require these Cessions; and I am sure it is an unpardonable Wickedness in our Bishops and Priests, to comply with their unreasonable Demands. They are guilty of the greatest Cowardice, Treachery, and Breach of Trust; and shall one Day answer for it to their abused Lord. I won't say, that all those *Traditors* go to the Place of the Traitor *Judas*, tho' it is evident that they have done more Mischief by their *Traditorism* than has befallen the Christian World for many Ages. But,

3ly. The Independency of the Church from the State will appear from the Practice of the Apostles and Primitive Christians.

When the *Jewish Sanhedrim* (who had Authority from the *Romans*, and the Assistance of the Captain of the Temple) imprisoned the Apostles,
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(a) and commanded them not to speak at all, nor teach in the Name of Jesus, they were positively answered, *Whether it be right in the Sight of GOD, to hearken unto you more than unto GOD, judge ye.* 'Tis as if they had said, *We have our Commission from GOD to preach the Gospel, and are therefore bound to do it; and no Temporal Power has any Right to revoke our Commission.* And the Bishops and Clergy of the Church for the first Three Hundred Years held Publick Assemblies, and performed all the other Parts of their respective Offices; not only without the Authority, but against the expresse Commands of their lawful Princes. And after the Emperors became Christian, we rarely find from any of the Ecclesiastical Writers that they pretended a Right to dissolve the Relation between a Bishop and his Flock meerly by their own Authority. We read indeed that several good Men were unjustly dispossessed, but then they were first deposed by a Synod, and declar'd degraded, and incapable of their Functions. And tho' these Synods often consisted of base Temporizers that were attatched to the Pleasure of the Emperor, and were often bribed or frightened to comply with his Desires; yet this shews that their Deposition tho' never so unjust, was a Church Act, and plainly proves that the Emperors were generally sensible they could not do it by a meer secular Authority. Nay we find that where the Emperor pack'd a Synod, or used any Bribery or Menaces to make the Bishops comply with his desired Deprivation, there generally the Catholics

icks reckoned the depriving Act even of a *Synod* to be invalid, and own'd the extruded Bishop as a Colleague, and deem'd the Intruder not worthy their Communion.

Athanasius was condemned by the Council of *Tyre* and was charged by his Enemies with no less Crimes than Treason, Murder, and Incontinency, and yet the Orthodox (because he was unjustly condemned by an irregular *Synod*) always owned him as the true and only Bishop of *Alexandria*, till the Time of his Death.

You will find in most of the Church Historians, that when ever the Emperor banished an Orthodox Bishop, all his faithful Colleagues, Presbyters, and pious Flock maintained his Right to his District, and owned his Jurisdiction over it, tho' he was never so distant from it. The Emperor's local removing of a Bishop from his Flock, was never thought to take away his spiritual Jurisdiction, or any Reason to discharge in Conscience his Priests and People from their Obedience to him.

The *Barroccian* Manuscript which the Learned of your Communion are so fond of, does not mention one which can be prov'd depriv'd meerly by a State Authority; and I am sure you will not find one *Council* in the whole Catholick Church, that ever allowed the most religious Prince or State this Power. There are several Canons which establish the deposing Power in a regular *Synod*, and some that forbid upon the severest Penalties, any Ecclesiastick to appeal to the Emperor in Church Affairs.

I could, Sir, from that small Stock of Learning I have, quote innumerable Testimonies from the *Fathers* and *Councils*, which overthrow the Validity of a *State Deprivation*. I will willingly produce

duce them if you think it necessary for your farther Conviction : But I hope, Sir, you are so fully satisfied in this Point, that by the next Time you do me the Honour of a Visit, you will readily own that the Deprivation of our *Holy-Fathers*, (now with G O D) was an irregular Act, invalid and no ways obliging : and consequently that after the Act passed, they did not only remain Bishops of the Catholick Church, but rightful Governors of their several Districts, and might justly keep up their Claim to the Obedience of those People *over whom the Holy Ghost had made them Overseers.*

The Act then leaving our *Fathers* just as it found them, and the Case being the same (as to Conscience) as if there had been no such Act passed; pray, Sir, give me the Reason, why the Clergy did withdraw their Obedience from their *dispossessed* Bishops, and the *complying* Bishops their Obedience from their unjustly deprived *Primate* and *Metropolitan*? Tell me, Sir, by what Church Laws (for if the Church be a Self-subsistant and Independent Society, it certainly ought to be governed by its own Laws and Canons) the Clergy and Laity were released from their former Obligation? Dare you say that after their unjust and invalid Deprivation, they were not Catholick Bishops, and that they had not a canonical Right to their Districts? Can you say, that they were guilty of any Heresy or Error which might justly cut them off from the Church? you can charge them with no Heresy, but adhering to the ancient Laws, Principles and Practices of the purest Times of Christianity, you can lay no Error to them, but their maintaining the Principles of the Church of *England*, nor fix any Crime upon them, but an unshaken *Loyalty*
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to their unfortunate *Prince*. Truth and Vertue, Sir, were their only Crimes, and they had no other Fault, but that they could not be brib'd or frightned into sinful Compliances. In short, Sir, they were deprived for such Faults as made them lovely to G O D, and all good Men; and had the rest of the Bishops and Clergy joined with them, they had raised the Reputation of the now too justly despised Church of *England*.

I could say more, _____

Sed vellit mihi Cynthius aurem.

S I R,

I Hope by this Time you are sensible, that the Church is a Society Self-subsistent, and independent on the State in Matters purely spiritual, and consequently that it ought to be governed by its own Laws and Canons: If this be true, pray inform me, what Canons or Catholick Fathers ever allowed or owned Intruders into the *Sees* of Bishops unjustly dispossessed, by an incompetent Power? Give me an Instance where the *extruded* Bishops keeping up a separate Communion from Ufurpers, were ever condemned as Schismatical and Criminal. I believe you will find that wherever the Case became as notorious as that of our deprived *Fathers*, there the Catholicks all along owned their * Communion and Fellowship;

* St. Cyp. Epist. 55. Optat. Milen. L. 2. P. 32. Edit. Antwerp.

ship; and deemed the Intruders as Schismaticks that had infringed the Unity and Discipline of the Church; and therefore, had justly shut themselves out of it. †

The Ancients thought that as there was but One GOD and One Christ, so there could be but One Bishop in a *See*, ‡ and reckoned the second Bishop, or Intruder, as dangerous in the Church, as an Usurper of another's Dominion is generally fatal to the State. Schism in the Church was the natural Consequence of the One, and Bloodshed and Faction necessarily follow the other; and therefore the Church wisely provided that* there should be but one Bishop in a *See*; and strictly forbad the placing of any other in it, till it became vacant, either by Death, or till a regular Synod for some notable Crimes had degraded the Incumbent, and so made him incapable of exercising his Function in any Part of the Catholick Church.

In the purest Times of Christianity, the Invaders of a full *See*, were accounted Schismaticks, their Consecration was reckoned a *Nullity*, and all consequent Acts thereupon were esteemed Invalid. †

The Holy Fathers, stiled them § Adulterers (intimating thereby that they had no more Right to their *Sees*, than the Adulterer had to the Wife of

werp. † Cyp. Epist. 68. Edit. Oxon. Cyp. ‡ Epist. 49. Theod. L. 2. Cap. 17. Edit Vales. * Nice. Can. 8. Synod 1ma. & 2da. Constant. Can. 16. Can. Apost. 31. Decret. Can. Gratian. C. 7. Q. 1 5. & 6. Q. 1. 10. Q. 1. 42. Clem. ad Cor. N. 44. † Cyp. Epist. 55. 69. Sozem. L. 8. Cap. 26. § St. Joh. Chryst. Epist. 125. ad Cyriac. Episcop. Tom. 4. Edit. Paris. P. 762, 763. Cyp. Epist. 49. St. Pacian. Epist. 3. ad Sempron. Ep. No.

of another Man) *Pseudo-episcopi, Ecclesia Proditores, & Hostes, Lupi, Profani, Extranei*; and gave them a great many such like Names, to shew their Dislike of them; and in short, they were reckon'd by their Schismatical Intrusion, to be more criminal than the † *Lapfi*; * and to do so much Mischief, that even *Martyrdom* it self could not atone for it. Some of these Men, Sir, were as polite and elegant, as learned, and it may be, full as orthodox and exemplary as Dr. *Till--n*, or any of his Colleagues and Successors. They made the same Profession of Religion, as the Catholicks, and used the same Prayers and Ceremonies, † and even the very same Form of Ordination. Yet, Sir, the Sin of *Intrusion*, and the Breach of Church Unity and Discipline, was reckoned to outweigh all their personal Qualifications and Vertues, and to put them upon the Level with the very Heathens.

The Church in former Ages was as careful to avoid Schism as Error and Heresy, and thought the opposite Altar of an Usurping Bishop more dangerous than his false Opinions. While the Unity and Discipline of the Church was observed, the *Fathers* did not deny Communion with those who might hold some *Nostrums* in Religion. But as soon as any Error, how small soever in it self, was made the Pretence of a Schism; they immediately pronounced it an Heresy, and denounced an *Anathema* against the Authors of it. Thus St. *Jerom's* Opinion of the Identity of a Bishop and

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† Euseb. L. 6. Cap. 45. * Cypr. De unitate Eccles. P. 113, and 114. † Optat. Milev. L. 3. P. 66. L. 5. P. 81. Cyp. Epist. 69. P. 183. Augustin L. 2. Tom. 7. P. 49. Edit. Paris.

Presbyter was not very different from the Heresy of *Aerius*, and yet St. *Jerome*, because he remain'd dutiful to his Bishop, and quiet in the Church was uncondemn'd, while *Aerius*, who made it the Pretence of dividing the Church, was justly declared an obstinate Heretick. The Catholicks were more grieved at the Intrusion and Usurpation of *Novatian*, than for his uncharitable Doctrine, and took Notice of his Schism without being so solicitously concerned to look into his † Heresy.

I believe you are not altogether unacquainted with the History of the *Novatian* and *Donatist* Schisms that disturbed the Church for so many Years. And pray, Sir, tell me what Opinion the Catholicks of those Times had of them, or whether you know of any good Christians since those Times that ever thought the Ringleaders and Abettors of these Schisms to be within the Pale of the Church.

I am loath to repeat the harsh Sentences of several *Fathers* and *Councils* against them, because I believe in my Conscience the Schism we charge upon your Communion is very little different from what the Catholicks fix'd upon them. *Novatian's* Schism and Guilt, consisted in usurping the See of *Cornelius*, the canonical, rightful and worthy Bishop of *Rome*; and the *Donatist* Schism, was occasioned by *Majorinus's* setting up an opposite Altar against *Cacilian* Bishop of *Carthage*. And pray, Sir, tell me how you can defend Dr. *Til--n* and his Party without a thorough Vindication of *Novatian*, and all *ex parte Novatiani & Donati*. Nay I am apt to think, that an honest and impartial Man, who is pretty well acquainted with Church Hi-

† Cyp. Epist, 55. ad Antonianum.

History, may make a better Apology for *Novatian* than for Dr. *Til--n*.

I expect, Sir, that you will tell me (as some others have done before) that tho' the Schism might formerly be too justly charg'd upon you, yet the Case is much altered by the Death of the deprived Bishops. This Argument is already cut out for you, by some who have made a Defect from us; and I think it is the only Objection which carries any Colour of Excuse for you : But pray, Sir, shew me how the Death of the extruded Bishop determines the Schism, and makes the intruding Usurper, who before was *Nullus*, immediately commence rightful Bishop of the Diocess. Give me an Instance, when and where the Church ever owned the adulterous *Second* to be lawful Head, meerly on the Demise of the *First*; or, tell me the Reason why the schismatical Anti - Bishop should be acknowledged lawful Pastor, till he has own'd the Injury done to the unjustly disposses'd Bishop, and repaired the Damage he has done the Church by interrupting her Succession. I believe if you look into the Case, you will find that no Sort of *Schismatics* can become true *Catholicks*, till their *Repentance* is as publick as their *Crimes*, and their *Reconciliation* as visible as their *Separation*.

But your Bishops are so far (as yet) from repenting of their Faults, that they still continue to justify their schismatical Consecrations and Usurpations. They have done no Act which might seem to wipe off any of their Guilt, nor made one Step towards healing the unhappy Breach.

I believe, Sir, you can bring no Instance of the *Catholicks* going over to the *Schismatics*, even when the Cause and Pretence of the Schism was

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at an End. The Catholicks in *Africa* were reduced to a very small Number, and the *Donatists* were very numerous and flourishing; * and yet in their Distress and great want of Clergy, they would not hearken to an Union with them, till they had own'd their Faults, and desired a Reconciliation upon the Terms of the Church. †

If you read the Life of † St. *John Chrysostom*, you will find the *Johannites* (who were the only Catholicks excepting *Cyril*, and a small Party which he made against him) did not own *Atticus* upon the Demise of their Holy-Patriarch, but supposed him still a false Bishop, as well as his Predecessor *Arsacius*. The Character which *Socrates* * gives of this *Atticus* (I am sure) is as good as any *Whig* can give of Dr. *Tenn--n*; and yet the good *Johannites*, Clergy and Laity, chose to suffer all the Severities of the Imperial Edicts, rather than come into † his Communion, till he had expunged the Name of *Arsacius*, and restored the Name of St. *John Chrysostom* into the § *Dypticks*; and by doing this his Satisfaction was as publick as his Fault. The Injury done to St. *Chrysostom* was acknowledged, and the Interruption made in the patriarchal Succession was healed: For hereby he became Successor to St. *John*, and not to *Arsacius*; and it is very likely had he not agreed to this Expedient, they would have elected and consecrated another into his Place.

Had

* Optat. Milev. Lib. 1. P. 20. † Concil. Carthag. Can. 71 & 72. cum Scholijs in Bevereg. Pandect. ‡ Palladius de vita Chrysost. * Hist. L. 7. Cap. 2. † Theodoret. Lib. 5. C. 34. § Nicephori Callisti Ecclesiast. Hist. Lib. 14. C. 27. Dypticks were two Tables in which were register'd the Names of the living and dead Bishops.

Had the Schism commenced meerly upon the Account of the Intrusion of your Six Anti-Bishops, without any Regard to the false Doctrines, on which their Consecrations were founded, I think that the Extraordinary Sufferings of the *Johannites*, and the Judgment and Practice of almost all the Catholik Bishops in the World, are an Authority sufficient to guide us in the present Controversie.

We indeed in this degenerate Age of Christianity have no Sister Churches abroad to take our Parts; but was Religion in the same Condition it was in about 1400 Years ago, when the Catholicks maintained an Harmony thro'out the whole World by their communicatory Letters, I am perswaded the main Part of the Christian World would side with us. However, Sir, it is our Satisfaction that we have the Judgment of the ancient Churches in the like Cases for us; and we value their Verdict more than the most favourable Sentence from either *Rome, Geneva* or *Germany*. Truth is not the less valuable for being maintained by a few, tho' all the whole World beside should desert it.

But again, Sir, we do not charge the Schism on you, merely on Account of the Intrusion of the Anti-Bishops; but likewise, on Account of some dangerous Errors, which are of themselves sufficient to justifie our Separation from the most lawfully constituted Bishops. Tho' our Bishops are dead, yet your Bishops keep up the same Principles, alive, that turned them out. They still hold (for they hold their Bishopricks by) the Doctrine of deposing and excluding *rightful* Kings; a Doctrine fatal to all Government, contrary to our municipal Laws, and repugnant to the Principles of Christianity, a Doctrine expressly damn'd by the

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Apostles and primitive Church, and censured as a dangerous and damnable Error by the old Church of *England*. They still hold (for they have not condemn'd the only Principle on which they founded their pretended Right) the Validity of *Lay Deprivation*, and the lawfulness of Church Subjects, to rebel against spiritual Presidents. This Notion is as dangerous to the Church, as Rebellion is to the State; and in my Opinion, worse in itself, and more dangerous in its Consequences than the *Aerian*, *Novatian* or *Danatist* Heresies. And I am well assur'd from credible Witnesses, who were intimate with our deprived Fathers, that they were more concern'd for the pernicious Errors upon which the Intrusion was founded, than for the Loss of their own Personal Rights. The Cause of G O D and the King was deeply wounded by their unlawful Consecrations, and both Church and State put into the greatest Danger by their false Doctrines. Could the Independency of the Church, and the Obedience to lawful Magistrates have been secured, I am well assured by those who very well knew their Inclinations, that they would have healed the Breach by a generous Resignation of their own Rights both spiritual and temporal, each of them was ready to say in the Words of * *St. Clemens Romanus*, *If this Sedition, this Contention, these Schisms are upon my Account. I am ready to depart, to go whithersoever ye please, and to do what soever ye shall desire of me; only let the Flock of Christ be in Peace with the Priests that are set over it.* But since the Breach was made upon pernicious Principles,

* Epist. ad Cor, N. 54. Wake's Translation.

ciples, so ruinous to Church and State, they thought themselves obliged in Conscience to bear their Testimony against them, and defend those Christian Doctrines which they overthrew. Wherefore you are mistaken, if you think that either they or their Successors became the Heads of an opposite Communion to yours, meerly out of Resentment for their personal Injuries. No, Sir, they judged the Intruders, and their Consecrators guilty of Schism by false Principles, as well as by invading their Rights. Their Communion was defensible, not only for the Catholick Bishops that were at the Head of it, but likewise for the Catholick Doctrines that were maintained in it. And had they died without making a Provision of regular Pastors to succeed them, I do not see how their faithful Presbyters, or any good Christian, who looks into the Case, could come into your Communion. I rather think they ought to look out for some Catholick Orthodox Bishops to be a Principle of Unity to them, tho' they were only to govern them by pastoral Letters. Nay, could we not get any Catholick Bishops to head our Communion, yet while your false Doctrines and immoral Prayers, and Practices continued, I think we might justly excuse our Separation; for we could bring Numbers of Precedents of undoubted Authority to warrant this Practice. There is a vast Difference between a vacant Episcopal Communion and a Presbyterian Church; between a Church which cannot, and a Society which will not have Bishops; between Episcopal Presbyters who dare not in the Widowhood of the Church usurp the Episcopal Office, and those Pseudo-Presbyters, who hate the Order, and invade the Office?

But



But thank G O D, this is not our Case, the Church is not in a Widowhood, but our good Fathers before their Death took Care to provide Catholick Successors to govern us, Men qualified for this Office, not only according to ancient Canons, but likewise according to the local Customs and Constitution of the Church of *England*.

You may say we don't dare to bring (what you may call a legal) Proof of this, and therefore you are not bound to believe it. But pray, Sir, what better Proof did the primitive Bishops give of their Consecrations in a State of Persecution than we can? † 'Tis sufficient that our Presidents give Satisfaction to some of their faithful Presbyters without making such a publick Notification as would certainly kindle the Rage of their powerful Enemies.

But besides these, Sir, there are several Bishops that perside over the *Sees* of our *Sister Church* of *Scotland*, with whom we are in strict Communion. These, Sir, were we in want, might take Care of us: Nay, they were bound in Duty and in Christian Charity to see that we were not left destitute.

But after all, suppose, Sir, the Schism had not been stated, but we were the proper Subjects of your Bishops, yet I think if only false Doctrines, &c. were required as the indispensable Condition of Clerical Communion, such would make it necessary for us to depart from them. * *He that gives the Occasion of Separation is the Scismatick*; and if the Conditions which are imposed among you, are not a sufficient Reason for our Separation; as
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† *Theodoret* L. 4. C. 14.

* *St. Ambros* in *Luc.* 9. L. 6. Edit. *Paris*.

for my own Part, were I in *France*, I know not what better Reason I could assign for my not complying with the *Gallican* Communion. If false Doctrines, if immoral Practices and polluted Prayers, cannot justify a Separation, I do not know what Arguments can be brought to vindicate the whole Church of *Ireland* from the Charge of Schism. This, Sir, was the only Pretence of the *Protestants* there, for leaving the *popish* Bishops. And if this Plea was not good, then all their Bishops were but schismatical Intruders, and their Succession all along must be as Uncatholick, as the *Novatian* and *Donatist*. Nay, Sir, I think these are the very Reasons why the Church of *England* cannot hold Communion with *popish* Bishops at this Day; and the main Ground of our Charge of Schism against them. And to declare my Mind, freely, I should reckon my self as safe in joining in the corrupt Worship of the *Romish* Church, as in that immoral Service where GOD is solemnly invoked to patronize Injustice, and I won't say what else.

You know, Sir, it is not a Time to write distinctly upon these Matters; and therefore, I shall say no more of them, till I have a better Opportunity to shew you what I have writ more largely upon this Head.

F I N I S.

E R R A T A.

Page 13. Line 7. read dissolv'd. P. 14. l. 13. put a (;) after *Sin*. P. 28. l. 30. after *allow*, add *them*. P. 37. l. 23. r. *Ministrations*. P. 51. l. 10. r. *sitting*. P. 67. l. 20. for *highly*, r. *lightly*. P. 72. l. 29. r. under which. P. 73. l. 1. r. and promise. P. 74. l. 13. r. as is express'd. P. 84. l. 6. r. *Prayers*. Marg. l. 5. for † put †. P. 96. Marg. l. 3. r. *Dan*. ii. l. 4. r. *Heb*. i. 8. ii. 8. l. 5. r. *Acts*. ii. &c. *Phil*. ii. &c.



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